
THE CRITICAL REVIEW,

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ARTICLE I.

The Roman Antiquities of Dionysius Halicarnassensis, translated into English; with Notes and Dissertations. By Edward Spelman, Esq; in 4 vol. 4to.

DIONYSIUS of Halicarnassus is one of those writers whom the superstitious venerators of antiquity have so unanimously extoll'd, that it is held by many as a kind of literary profaneness to call his merits in question, to find fault with his stile and manner, or to question his veracity: his history, as Mr. Spelman observes, in the preface to this translation, is perpetually quoted by every author, who has written upon the constitution of the Romans, as the source of all their learning, and an authority to which all men have agreed to submit. We shall therefore leave Mr. Spelman and *all men* to the enjoyment of their own opinion with regard to Dionysius, and confine ourselves to the translator. To take so much pains as he tells us he has done, to give his countrymen possession of a history which he thought, they were, in a particular manner intitled to; was doubtless, very obliging: yet it is to be feared, that their sense of his kindness may in some degree be lessened, by the pains he has taken to burthen them, at the same time, with another possession, which they had no title to, and which they could not possibly covet: we mean the numerous mistakes and blunders, that he thinks, he has discovered in two translations of his author into the French language, the one by *Le Jay*, a Jesuit, the other by a person who calls himself *M. ****. The history is divided into eleven books; and, of Mr. Spelman's notes on the first book alone, more than eighty are employed to point out the de-

feats and errors of those French versions. So that (to speak in his own stile) he *assumes an appearance* * calculated to express vanity and excite laughter, by his *Annotations*, rather than to afford any particular use to the British nation. For a specimen of Mr. Spelman's extraordinary knack at note-writing, take the following;

† Histories — “ 3 The source both of prudence and wisdom.”

Note 3. “ Αρχην φροντεως τε και σοφιας εσαν. *Le Jay* has left out this † fine observation, in his paraphrase on this passage. The other French translator has not left it out in his.” This is the whole of the Annotation. Must it not be amazingly instructive and useful to the Annotator's *countrymen* ?

Again. “ 11. After they had arrived at so great a maturity and power.”

Note 11. “ Τοσαντην ακμην και σχυν λαβεσσαν. Entirely left out by *Le Jay*. His countryman has said very well, *Après être parvenus au degré de puissance que nous avons dit*; which if it does not, absolutely, come up to the author's sense, is very near it.” [That's all.]

Again. 12. “ For the Athenians were masters only of the maritime country.”

Note 12. “ Αθηναιοι μεν γαρ αυτης μονον ηρξαν της παραλιας. *Le Jay* has surpassed himself in translating this passage. He has said, “ *Les Atheniens n'ont été redoutables que sur la mer*. The other French translator has rendered it very properly.” [That's all.]

Now of all futile things, can any be more futile than such annotations? Are they not almost sufficient to † condemn the translator's pompous performance to be never read?

Had English translations of the French translations of Dionysius by *Le Jay* and M. *** been published here, and been current like the English translation of M. Rollin's *Histoire Ancienne*, this might have afforded some pretence for giving the English reader notice of the faults committed by them: but as that is not the

* Vol. iii. p. 218.

† Vol. i. p. 3.

‡ A reader of common penetration would be at a loss to discover wherein the *fineness* of this observation consisted. That history is the source of prudence and wisdom may be very true, but might as easily have been said by any one else as by Dionysius.

§ Condemning a performance to be never read, is, with all due deference to Mr. Spelman's judgment, but very poor English.

case, nor probably ever will be, Mr. Spelman's pointing out to him the weak parts of their performances, is just as pertinent as it would be in the author of a French translation of Livy to fill his margin with annotations, mentioning the mistakes made by Philemon Holland, and John Hay, in their English translations of that historian.

But *omissions* and *mistakes* are not the whole of what Mr. Spelman objects to *Le Jay* and M. *** as we shall see by the following account, which, in his preface *, he gives us of his *brother labourers*, *the translators of Dionysius*; an account, which, though the greater part of it be contain'd in Hudson's preface, and in M. ***'s preface, Mr. Spelman did not borrow from either of them, as is manifest from his not quoting any authority. "The first (says "Mr. Spelman) was **LAPUS BIRAGUS**, a Florentine, who trans- "lated the eleven Books now remaining into Latin, from two "old manuscripts, and dedicated his translation to pope Paul the "second. It was first printed at Treviso, a town in the terri- "tory of the Venetians, in 1480. *Vossius* very justly censures "his fidelity and his style.

† " Paul second—fournit deux manuscrits Grecs des antiquités " Romaines à *Lapus de Birague*—Florentin, sur lesquels il lui " ordonna de traduire Dion. d'Halicarnasse. *Lapus* s'acquita " dece devoir, & dedia sa version à Paul second. Elle fut im- " primée à Trevise [Capitale de la March Trevisane, dans l'état " de la république de Venise] en 1480.—Elle contenoit les " onze livres que nous restent aujourd'hui.—On a remarqué il " y a long tems que la traduction de *Lapus* n'est *ni fidelle, ni* " *elegante, &c.*

" The next, says Mr. Spelman, was that of **GALENIUS**, printed " at Basil, in 1549. He writes better Latin than *Lapus*; but the " liberties he has taken in mangling the periods of the Greek " text, and of altering many places, which he did not understand, " have condemned his translation to be never read: particularly, " after that of **SYLBURGIUS** appeared in 1586, printed at Frank- " fort, with the Greek text, which had not been printed with " the former Latin translations. *Sylburgius* had also the assistance " of the Venetian and Roman manuscripts which his predecessors " wanted.

† " —*Sigismundus Galenius* entrepit une nouvelle traduction des " antiquités Romaines—quelque élégant, et quelque disert qu'il " a voulu paraître, il a tout gâté par la liberté, qu'il s'est donnée

* Page 6, 7. † See pref. hist. & crit. de M. ***. p. xxi.
‡ See pref. hist. &c. de M. ***. p. xxiv.

“ de joindre plusieurs périodes ensemble, ou d'en séparer une en deux ou trois phrases, outre qu'il a ajusté à sa fantaisie un grand nombre d'endroits qu'il n'a point entendus. Elle fut imprimée à Basle en 1549.

— “ *Sylburge*—travailla à une nouvelle édition de Denys d'Halicarnasse qui fut imprimée à Francfort en 1586, *in folio*. Il corrigea le texte Grec sur deux manuscrits, l'une de Venise, l'autre de Rome.

“ Not long after, says Mr. Spelman, appeared another Latin translation, viz. in 1590, by *ÆMILIUS PORTUS*, which *Hudson* has printed with the Greek text, in 1704: the latter says, indeed, in his preface, that he has corrected the translation of *Portus*, where he thought it necessary: I wish he had often thought it necessary; because he has suffered many errors of *Portus* to stand unmolested.

“ However, this edition of *Hudson* is by much the best, as the Greek text is throughout illustrated, with the notes of *Sylburgius*, *Casaubon*, *Portus*, and some others; all which I have occasionally made use of, and always acknowledged. But the greatest advantage, which this edition has over all others, is derived from two Vatican manuscripts, one 700 years old, for the first ten books, and the other not quite so old, for the eleventh book; the readings of both which are set down at the foot of every page, &c.

† “ *Emilius Portus*, professeur à Lausanne travaillloit à faire une nouvelle traduction Latine des antiquités Romaines, dans le même tems que *Sylburge* étoit occupé à son édition.—La traduction de *Portus* a été imprimée—en 1590.—Enfin M. *Hudson* a donnée une nouvelle édition de toutes les œuvres de Denys d'Halicarnasse en deux volumes, à Oxford, en 1704. Le premier volume contient les antiquités, &c.—L'éditeur a mis à côté du texte Grec, la traduction Latine de *Portus*, et les notes au bas de chaque page, avec les additions et les variantes d'un manuscrit de la bibliothèque Vaticane, ancien de 700 ans, pour le dix premiers livres; et d'un autre manuscrit de la même bibliothèque moins ancien, pour l'onzième livre:—Quoiqu'il proteste dans sa préface, qu'il la corrigée, il a cependant laissé plusieurs fautes.—Au reste, tout ce que je viens de dire de l'édition Grecque-Latine d'Oxford ne diminue rien de son prix. On rendra toujours justice à l'éditeur sur son erudition, sa science, et son exactitude, c'est l'at-

† Pref. de M. * * *. p. xxvi.

“ tention

“ tention qu'il a apportée à nous donner le texte très correct, avec la chronologie à la marge, & les notes à bas de chaque page,—les additions et variantes du MS. Vatican, qui ne lui a pas laissé le temps de corriger le Latin, d'un bout à l'autre dans tous les endroits, où il n'est pas conforme au texte Grec de cette édition.”

“ I have now, says Spelman, brought down the history of the translations of Dionysius to the year * 1722, when a comet appeared in the literary world, portending no less than the extinction of all former translations, and the downfall of their authors: I mean the French translation of the reverend father *Le Jay*, a Jesuit.—His brother Jesuits, in their *Journal of Trevoux*, for the month of January 1723, usher this translation into the world with so much pomp, that I think myself obliged to give their character of it in English.”—“ We are sorry [say the Jesuits] to call this work a version or a translation: it is not the Greek language rendered in French; it is the immediate expression of the thoughts of Dionysius; *the conformity of the French with the Greek, is not that of a copy with the original, but that of one copy with another copy*, &c. &c.—Methinks, [says Mr. Spelman] amidst all the praises they have lavished upon it, they seem by one expression to have left to themselves an opening for an escape, *une échappatoire*, if they should ever heartily be pushed upon this subject. The expression I mean is this, *That the conformity of the French with the Greek, is not that of a copy with the original, but that of one copy with another copy*. I may venture to pronounce, since I have shewn it sufficiently in my notes, that *this translation of Le Jay is neither more nor less, than a literal, and not always an exact translation of the Latin translation of Portus*. It can not therefore be thought too great a refinement, particularly to those who are acquainted with the disingenuous subtlety of this order of men, and what they are capable of, when the interest or reputation of their body is concerned, to suspect they designed to conceal their real opinion of this translation under a cloud of praises; and at the same time, to let some sparks of that opinion break out:—“ But there is another disingenuousness that he has been guilty of, which shews his heart to have been as bad as his head: his notes throughout are scarce any thing else but literal translations of the notes of *Sylburgius, Cosaubon, and others*, all contained in *Hudson's edition*, under their respective names: these names he has concealed, and imposed their notes upon the world for his own.”

* To 1704. vide supra.

Now who would imagine that this searcher of hearts, this severe censurer, this scrupulous borrower, should be so incautious as to furnish any the least plausible pretence, to an *adversary* to charge him with a disingenuousness like that which he condemns in *Le Jay*; and with borrowing of M. *** (the other French translator) *without making any acknowledgement*, not only the greater part of his account * of his brother labourers, but the very *WIT* which he here plays off against the *Jesuit*? M. *** in his preface, p. lviii. writes thus,

“ Le journal de Trevoux dans l'éloge qu'il fait de la traduction
 “ Françoise, dit, *Que la conformité du François avec le Grec, n'est*
 “ *point cette d'une copie à l'original, mais cette d'UNE COPIE AVEC*
 “ *L'AUTRE COPIE.* Cette phrase est obscure; on ne l'entend
 “ pas tout d'abord. L'auteur des lettres critiques [whom
 “ Mr. Spelman believes to be M. ***. See Annotation 54.
 “ B. 1.] l'explique. *Le pere le Jay, dit il, laisse aux Scavans de*
 “ *metier le soin de s'acharner à l'original Grec: pour lui, attaché for-*
 “ *tement à son guide Latin, il ne l'abandonne pas un moment—il en*
 “ *est le copiste; il en a même copié les fautes d'impression; il a pris*
 “ *pour des traits originaux les taches que le tems ou la negligence des*
 “ *imprimeurs y ont ajoutées.—Aussi la conformité de sa traduction Fran-*
 “ *çaise avec le Grec n'est point cette d'une copie à l'original, mais cette*
 “ *d'une copie, avec l'autre copie, c'est à dire, avec le Latin de Portus.”*

And again, p. lxv. speaking of his own translation,—*J'ai*
 “ *principalement consulté le texte Grec, persuadé que la conformité d'une*
 “ *traduction Française, avec le Grec doit être cette d'une copie à l'ori-*
 “ *ginal et non pas cette d'une copie avec une autre copie, c'est à dire,*
 “ *avec une traduction Latine.”*

Mr. Spelman having intimated, that he never makes use of other men's thoughts without acknowledging it, we can not with candour suppose he borrowed the above-mentioned *WIT* of M. ***; but it must be confessed to be a very striking instance of what is often remarked, that *good wits jump*.

“ It is very ungenerous, says Mr. Spelman, in the French
 “ translators to translate the notes in Hudson, word for word,
 “ without the least acknowledgment to the commentators from
 “ whom they took them.”

* Vide supra.

In the same book, note 1. Mr. Spelman has a very *lively, uncommon* thought in relation to *borrowing*. “ M. *** , (says he) “ has taken all these authorities from Casaubon verbatim, and “ adorned himself with his spoils, *without the least acknowledgment to the bird*, whose *plumes* he borrowed: however, I thought “ it a piece of justice to strip the *jack-daw*, and to restore the “ *gaudy feathers to the right owner*.”

It may be worth observing, that Mr. Spelman, in his very next note, *seems to have borrowed* a thought from M. *** , *without making the least acknowledgment to the bird*. B. viii. p. 286. Coriolanus speaks to the Volscian general. “ 2. It is necessary the “ Romans should be deceived by us, and be led by that deceit, “ first to transgress the law of nations.”

Note 2. “ This is a poor subterfuge in Coriolanus.—But he “ *seems throughout to have been so far blinded by his resentment against his country, as to sacrifice every consideration to his desire of revenge*.”

M. *** , on the same part of Coriolanus’s conduct, has the following note.

“ Voilà un trait d’une insigne fourberie dans Coriolan. il “ emploie des voies illegetimes, et il sacrifie tout pour obeir à “ sa coleré. Plutarque *Vie de Coriolan*. p. 233. F.”

We may further observe that M. *** gives the honour of this censure to Plutarch; Mr. Spelman keeps it to himself.

Mr. Spelman asserts, (in his *Preface*, p. xii.) That, “ the translation of *Le Jay* is neither more nor less than a *literal*, and “ *not always an exact* translation of *Portus*.” And, in the body of the book, we have the following *Annotation*.

Book x. Note 12. “ Whenever Portus, (who certainly understood Greek extremely well) mistakes the sense of our author, “ *Le Jay* NEVER fails to adopt his mistake: *This*, if it happened “ but seldom, might, and ought to be attributed to accident: “ but *when* it is NEVER otherwise, it can be ascribed to nothing “ but to *his translating him without any regard to the Greek text*.” And a little further on, “ For my own part, says Spelman, I “ never censure *Le Jay* for mistaking the *Greek text*, because it “ *is plain HE NEVER CONSULTED IT*.”

Notwithstanding the unreserved peremptoriness of these assertions, we must not take them in an absolutely strict sense; because, in that case, Mr. Spelman will be found to bear evidence against himself. For, if our readers will turn to Book i. Note 219, and 254; and likewise to Book x. Note 3. they will there find that *Le Jay*, even in Mr. Spelman's opinion, *did sometimes consult the Greek text.*

But Mr. Spelman's notes are not always confined to severe censures on his brother translators; they are likewise occasionally made use of as a vehicle, to convey to the world his own opinion in points either political, moral, or religious. That *his* sentiments do not always coincide with orthodox divinity, may, perhaps, appear but too evidently from the following strictures. Book i. c. 1. n. 22. we have this remark,

Ιροδεων αναργων.

“ Our author here (says Mr. Spelman) is so far transported with his admiration of the ancient Romans, as to dare to call them *God-like* men, and to *talk of the human nature being render'd LIKE the Divine*. These impious strains have been copied from the heathen, by the Christian writers; and, by these, render'd still more impious: for there is certainly more impiety in comparing men to the true God, than to false ones.” What a strange note is this!

So that when *Moses* talks of *God's making man in the LIKENESS of God*, he talks *impiously*: And *David*, *Psal. xvii. 12.* talks impiously. And so does *St. John*, *1 Eph. iii. 2.*

Mr. Spelman speaking of *Numa's nymph*, says, *B.2. c. 6. n.123.* “ No † *systematical* religion ever pretended to make its fortune without the assistance of *miracles*: this has been very well understood from the *Ægyptians*, and all who *borrowed their religion* from them, either in whole or in part, down to the *French* *prophets*, in the beginning of this century. No *miracles* are requisite to prove the existence, the infinite power, the infinite wisdom, and the infinite goodness of the *Great Creator*, and *preserver of all things*; infinite perfections! which our faculties are too limited to comprehend, but not to acknowledge: the wonderful *order of nature* alone, leads us *irresistibly* [daily experience proves the contrary] to this acknowledgment; and *miracles*, which are understood to be so many *interruptions of this order*, can prove nothing they are designed to prove, so effec-

† Quære, Whether Mr. Spelman does not by this mean to insinuate, that *every religion which hath the assistance of miracles may be called systematical*?

“tually, as the *continuance of this admirable frame* proves its *Great Author*. And *Christians ought not to lay too great a stress on miracles*, since they are taught, by the Old Testament, that they *have been wrought*, and, by the New, that they *will be wrought*, “by impostors.”

We learn from this note of Mr. Spelman's, what we did not dream of before, viz. That *miracles*, (supposed real) *weaken the proof of God's existence and providence*: and that our Lord's giving sight to the man born blind, was a *discontinuing of the admirable frame* of the universe. But the following note is of all notes the most extraordinary. B. x. c. ii.—“There fell from heaven a “violent shower, bringing down with it, instead of snow, 4 pieces “of flesh.”

Note 4. Σαρκων θεαυτητα. “If any of my readers (says Mr. Spelman) have a taste for prodigies, they will find this tale recorded by *Livy* also, who deals much more in prodigies than our author. But if these authorities are not sufficient to prove the fact, let it be remembered, that it rained * flesh likewise upon the Israelites, when they were in the desert. We hear of showers of blood, and of milk, and of many other things: but the most beneficial shower I have met with (next to Jupiter's golden shower) was a shower of silver, which Ziphilinus, the epitomator of Dion Cassius, says, fell on the forum of Augustus, in the reign of Severus. This shower, Dion says, he did not see, but is sure it fell, because he had some of it, with which he siller'd over some pieces of brass, and the colour of the silver remained upon them for three days; but, on the fourth, it quite disappeared. By this, it seems that the silver rain was not silver after all; which I am very sorry for.”

Mr. Spelman tells us at the end of one of his notes (p. xvii. v. 1.) that he desires, with regard to Dionysius, ‘that his readers will look upon him as a translator of *another's thoughts*, and not a publisher of *his own*.’

This caution was extremely unnecessary wth regard to the text, as no man ever thought a *translator* answerable for the opinions of his *author*: but we would ask Mr. Spelman, whose thoughts they are which we meet with in the *notes*? Certainly Mr. Spelman's *own*; who here puts the prodigy of the *pieces of flesh*, mention'd by *Dionysius*, on a level with the miraculous descent of the *manna*, recorded in holy writ.

* Psal. lxxviii. v. 17.

Surely

Surely this is *free-thinking* and *free-speaking* too with a vengeance ; but, as the poet says,

The sprightlier infidel as yet + more gay,
Fires off the next ideas in his way ;
The dry fag ends of ev'ry obvious doubt,
And puffs and blows for fear they should go out.

Surely, after what Mr. Spelman has here said, we have reason to conjecture that when he says, ‘ dreams disgrace any work,’ he had some other historians in his view besides Dionysius, or even lord Clarendon ; ‘ whose history (he tells us) is discoloured with ‘ a dream.’

But we will grovel no longer among Mr. Spelman’s notes ; let us see how he has acquitted himself in the translation itself. The *old lady*, who writes the *Monthly Review*, tells us, that ‘ in whatever estimation Dionysius’s history may be held, Mr. Spelman has the merit of having given a *faithful* [she had thoroughly *examined* his performance without question] and *elegant* translation of it ; he has not only (says she) rendered the sense of his author with exactness, but has caught his spirit and manner ; his style is smooth and flowing ; his language, in general, pure and elegant : in a word, without any partiality to this translation, it deserves, in our opinion, to be ranked among the best in the English language.’

Though we have the greatest opinion of the above-mentioned *old lady’s* skill in criticism, we cannot intirely agree with her in this point. The *specimen* which she has given of the translation, begins thus : [Brutus speaks]

“ Citizens, my intention being to speak to you concerning necessary and glorious things, I shall first mention a few circumstances, relating to myself ; for to some, rather, indeed, to many of you, I am very well assured I shall appear to be disordered in my understanding ; when I, a man of an unsound mind [i. e. a man disordered in my understanding] and, who as such, stand in need of a guardian ; attempt to speak of matters of the greatest importance. Know then, that the general OPINION you all entertained of me, as of a fool, was false, and CONTRIVED by me, &c. &c.”—The words that close this long speech are not, to us, very intelligible.—“ May all, here present, emboldened with the same confidence, and united in the same sentiments,

+ More gay than the atheist.

“ both

" both preserve *you*, and be preserved by *you*." It is impossible to guess who is meant by *you*, unless it be *Rome*, here *prayed to* as a goddes, and *prayed for* as a city, and that is both *to preserve* and be *preserved*.—As to Brutus's madness; how he came to *contrive* the people's *opinion* is beyond our comprehension.

Looking into the *seventh book*, we lit on the following passages, which are *curiosities*.

" But if any of you [fathers] look upon the actions of the people to be outrageous, and that *THEY* ought to be hindered from running into farther excesses, but are afraid lest *they* should seem first, to violate the agreement, and transgress their oaths, let *them* know, that *they* are not the aggressors, when *they* repel an injury, &c.—*They* [the people] no longer employ this power in the things they ought, or, within the terms they obtained it." The reader, who, to his great astonishment, sees such a heap of *they*s in a few lines, will certainly wonder how *they* got together; but what does the old lady of the *Monthly Review* think of this bit of eloquence?

" Who knows not, that it is the easiest of all things for a man to confound and banish harmony from a city, by charging others with designs, of which *the proof*, by *being in suspense*, and not yet manifest, is no guard to the accused against suffering some prejudice, but rather a pretence to the accuser to justify the accusation?" Dionysius is by some called an *obscure* writer: Mr. Spelman was here resolved to imitate his master, as doubtless the merit of a copy must be as near as possible to resemble the original.

S. xxxi. [The consul speaks to the people] "Imagine the senators accused your magistrates of using, in your assembly, malicious expressions against the senate, of endeavouring to subvert the established Aristocracy, &c.—And then imagine the senate resolved, that the persons, guilty of these crimes, SHOULD BE PUT TO DEATH WITH IMPUNITY." The method here mentioned by Mr. Spelman, of putting people to *death with impunity*, is one of the most extraordinary which we remember to have met with; but pray, reader, observe what follows. " But this is not so in reality, O men of mistaken notions! For you may learn from the experience of Marcius exhibits to you, and by time, by foreign and domestic examples, that, &c."

Polonius would have said that *exhibit*, as here used, is a *vile phrase*: nevertheless Mr. Spelman's use of it may be justified; for, in the little book, given gratis, to any one who buys a box of Belloste's pills, it is thus written (p. 15.)

" The

“ The general rule is to exhibit one pill every other night, two or
“ three hours after a very light supper.”

Almost the whole eighth book of this history is taken up in the well-known story of Coriolanus; wherein Dionysius makes a number of long speeches for that hero, his wife, mother, Valeria, &c. Mr. Spelman tells us, in his translation, that the women ‘ forgetting the decency of domestic retirement, and cloth'd in negligent apparel, prayed to the Gods to inspire their intercession with persecution and the graces, (what think you, gentle reader, of being inspired with the graces?) and then went to the temple: that, when Marcius saw his mother, he became no longer master of his resolution, but was hurried by his affections into sentiments of humanity, (this is strange language) that, after he had satisfied his tenderness to his mother, (another vile phrase) he embraced his wife and children, and said, Volumnia, you have acted the part of a good wife, in living with your mother; and by not abandoning her in her solitude, you have done me the greatest of all favours.’

Can any thing be more poor and contemptible than this stile? A little after he makes *Coriolanus* thus address his mother: ‘ Lay aside this mourning, which my banishment induced you, miserable woman, to put on, and cease to torment me with this habit.’

Lay aside these expressions, O Mr. Spelman, which thy ignorance of the English language induced thee to make use of, and cease to torment us with such translations!

Mr. Spelman is very angry with what he calls the *unrelative* stile of the French writers, whose *acuminated* periods follow, rather than *succeed* one another; and yet calls the rape of the Sabinæ the *ravishment* (which is quite French) and gives us a long dissertation on the *pragmatic* part of history.

Upon the whole, we differ, *toto caelo*, from the old lady of the *Monthly Review*, in our opinion of this translation; and, tho' we perceive throughout, that Mr. Spelman seems to understand tolerably well the language he translates *from*, think him very deficient in his knowledge of the tongue he translates *into*. Though he may be a fine *old Grecian*, he is but an indifferent Englishman; and therefore, to use his own almost unintelligible words in the preface, (see p. 4.) ‘ the only hope he can entertain that the determination of the public may not be in his disfavour, must be derived from the pains he has taken upon this translation, rather than from the effect of those pains.’

AET.

ART. II. *An Account of the Customs and Manners of the Mickmakis and Maricheets Savage Nations, now dependent on the government of Cape-Breton. From an original French manuscript-letter, never published, written by a French abbot, who resided many years, in quality of missionary among them. To which are annexed, several pieces relative to the savages, to Nova-Scotia, and to North-America in general.* 8vo. Price 2s. 6d. in boards. Hooper and Morley.

THE letter that forms the most material part of this work, carries with it the greatest marks of authenticity. It may be necessary to observe this, as there are so many spurious compositions attempted to be obtruded upon the public. The subject of it will appear the more curious for the present juncture, in which, the people of whom it treats, are so recently fallen under the English domination : it is to be hoped they will be so well used, as not to regret the French one. The letter-writer, who was, it seems, a perfect master of their language, so as to compile a dictionary of it, was settled amongst them in the quality of missionary, and must therefore be supposed to know well the matters on which he writes. The descriptions of which the letter consists are of their feasts, their ceremonies of going to war, their jugglers or priests, and their marriages. However, what these people have in common with the other nations of North-America, cannot be expected to be very new, after so many accounts given of them by travellers in those countries. What is more peculiar to the Micmakis and Maricheets, is all that can entitle this letter to the curiosity of the public, who may judge of the degree of its merit by the following extracts. The first gives the ceremony of a declaration of war.

‘ They have also a kind of feasts, which may be termed war-feasts, since they are never held but in time of war, declared, commenced, or resolved. The forms of these are far different from those of pacific and friendly entertainments. There is a mixture of devotion and ferocity in them, which, at the same time that it surprises, proves that they consider war in a very solemn light, and as not to be begun without the greatest reason and justice ; which motives, once established, or, which is the same thing, appearing to them established, there is nothing they do not think themselves permitted against their enemy, from whom they, on the other hand, expect no better quarter than they themselves give.

To

‘ To give you an idea of their preparatory ceremony for a declaration of war, I shall here select for you a recent example, in the one that broke out not long ago between the Micmakis and Maricheets. These last had put a cruel affront on the former, the nature of which you will see in the course of the following description: but I shall call the Micmakis the aggressors, because the first acts of hostility in the field began from them. Those who mean to begin the war, detach a certain number of men to make incursions on the territories of their enemies, to ravage the country, to destroy the game on it, and ruin all the beaver-huts they can find on their rivers and lakes, whether entirely, or only half-built. From this expedition they return laden with game and peltry; upon which the whole nation assembles to feast on the meat, in a manner that has more of the carnivorous brute in it than of the human creature. Whilst they are eating, or rather devouring, all of them, young and old, great and little, engage themselves by the sun, the moon, and the name of their ancestors, to do as much by the enemy-nation.

‘ When they have taken care to bring off with them a live beast, from the quarter in which they have committed their ravage, they cut its throat, drink its blood, and even the boys with their teeth tear the heart and entrails to pieces, which they ravenously devour, giving thereby to understand, that those of the enemies who shall fall into their hands, have no better treatment to expect at them.

‘ After this they bring out Oorakins, (bowls of bark) full of that coarse vermillion which is found along the coast of Chibucto, and on the west-side of Acadia (Nova Scotia) which they moisten with the blood of the animal, if any remains, and add water to compleat the dilution. Then the old, as well as the young, smear their faces, belly and back with this curious paint; after which they trim their hair shorter, some of one side of the head, some of the other; some leave only a small tuft on the crown of their head; others cut their hair entirely off on the left or right side of it; some again leave nothing on it but a lock, just on the top of their forehead, and of the breadth of it, that falls back on the nape of the neck. Some of them bore their ears, and pass through the holes thus made in them the finest fibril-roots of the fir, which they call *Tobee*, and commonly use for thread; but on this occasion serve to string certain small shells. This military masquerade, which they use at once for terror and disguise, being compleated, all the peltry of the beasts killed in the enemy’s country, is piled in

“ in a heap ; the oldest *Sagamo*, or chieftain of the assembly gets up, and asks, “What weather it is ? Is the sky clear ? Does the sun shine ?” “On being answered in the affirmative, he orders the young men to carry the pile of peltry to a rising-ground, or eminence, at some little distance from the cabbin, or place of assembly. As this is instantly done, he follows them, and as he walks along begins, and continues his address to the sun in the following terms :

“ Be witness, thou great and beautiful luminary, of what we are this day going to do in the face of thy orb ! If thou didst disapprove us, thou wouldest, this moment, hide thyself, to avoid affording the light of thy rays to all the actions of this assembly. Thou didst exist of old, and still existeth. Thou remainest for ever as beautiful, as radiant, and as benevolent, as when our first fore-fathers beheld thee. Thou wilt always be the same. The father of the day can never fail us ; he who makes every thing vegetate, and without whom cold, darkness, and horror, would every where prevail. Thou knowest all the iniquitous procedure of our enemies towards us. What perfidy have they not used ; what deceit have they not employed, whilst we had no room to distrust them ? There are now more than five, six, seven, eight moons revolved since we left the principal amongst our daughters with them, in order thereby to form the most durable alliance with them (for, in short, we and they are the same thing as to our being, constitution, and blood;) and yet we have seen them look on these girls of the most distinguished rank, *Kayheepi-detchque*, as mere playthings for them, an amusement, a pastime put by us into their hands, to afford them a quick and easy consolation, for the fatal blows we had given them in the preceding war. Yet, we had made them sensible, that this supply of our principal maidens was, in order that they should re-people their country more honorably, and to put them under a necessity of conviction, that we were now become sincerely their friends, by delivering to them so sacred a pledge of amity, as our principal blood. Can we then, unmoved, behold them so basely abusing that thorough confidence of ours ? Beautiful, all-seeing, all-penetrating luminary ! without whose influence the mind of man has neither efficacy nor vigour, thou hast seen to what a pitch that nation (who are however our brothers) has carried its insolence towards our principal maidens. Our resentment would not have been so extreme with respect to girls of more common birth, and the rank of whose fathers had not a right to make such an impression on us. But here we are wounded in a point

" point there is no passing over in silence or unrevenged. Beau-
 " tiful luminary ! who art thyself so regular in thy course, and
 " in the wise distribution thou makest of thy light from morn-
 " ing to evening, wouldst thou have us not imitate thee ? And
 " whom can we better imitate ? The earth stands in need of
 " thy governing thyself as thou dost towards it. There are
 " certain places, where thy influence does not suffer itself to be
 " felt, because thou dost not judge them worthy of it. But,
 " as for us, it is plain that we are thy children ; for we can
 " know no origin but that which thy rays have given us, when
 " first marrying efficaciously, with the earth we inhabit, they
 " impregnated its womb, and caused us to grow out of it like
 " the herbs of the field, and the trees of the forest, of which
 " thou art equally the common father. To imitate thee then,
 " we cannot do better than no longer to countenance or che-
 " rish those, who have proved themselves so unworthy thereof.
 " They are no longer, as to us, under a favourable aspect.
 " They shall dearly pay for the wrong they have done us.
 " They have not, it is true, deprived us of the means of hunt-
 " ing for our maintenance and cloathing ; they have not cut
 " off the free passage of our canoes, on the lakes and rivers
 " of this country ; but they have done worse ; they have sup-
 " posed in us a tameness of sentiments, which does not, nor
 " cannot, exist in us. They have defloured our principal mai-
 " dens in wantonness, and lightly sent them back to us. This
 " is the just motive which cries out for vengeance. Sun ! be
 " thou favourable to us in this point, as thou art in that of our
 " hunting, when we beseech thee to guide us in quest of our
 " daily support. Be propitious to us, that we may not fail of
 " discovering the ambushes that may be laid for us ; that we
 " may not be surprized unawares in our cabbins, or elsewhere ;
 " and, finally, that we may not fall into the hands of our ene-
 " mies. Grant them no chance with us, for they deserve none.
 " Behold the skins of their beasts now a burnt-offering to thee !
 " Accept it, as if the fire-brand I hold in my hands, and now
 " set to the pile, was lighted immediately by thy rays, in-
 " stead of our domestic fire."

" Every one of the assistants, as well men as women, listen
 " attentively to this invocation, with a kind of religious terror,
 " and in a profound silence. But scarce is the pile on a blaze,
 " but the shouts and war-cries begin from all parts. Curses
 " and imprecations are poured forth without mercy or reserve,
 " on the enemy-nation. Every one, that he may succeed in
 " destroying any particular enemy he may have in the nation
 " against which war is declared, vows so many skins or furs to
 " be

be burnt in the same place in honour of the sun. Then they bring and throw into the fire, the hardest stones they can find of all sizes, which are calcined in it. They take out the poorest pieces for their purpose, to be fastened to the end of a stick, made much in the form of a hatchet-handle. They slit it at one end, and fix in the cleft any fragment of those burnt stones, that will best fit it, which they further secure, by binding it tightly round with the strongest *Toobee*, or fibrils of fir-root above-mentioned; and then make use of it, as of a hatchet, not so much for cutting of wood, as for splitting the skull of the enemy, when they can surprize him. They form also other instruments of war; such as long poles, one of which is armed with bone of elk, made pointed like a small-sword, and edge of both sides, in order to reach the enemy at a distance, when he is obliged to take to the woods. The arrows are made at the same time, pointed at the end with a sharp bone. The wood of which these arrows are made, as well as the bows, must have been dried at the mysterious fire, and even the guts of which the strings are made. But you are here to observe, I am speaking of an incident that happened some years ago; for, generally speaking, they are now better provided with arms, and iron, by the Europeans supplying them, for their chace, in favour of their dealings with them for their peltry. But to return to my narration.

Whilst the fire is still burning, the women come like so many furies, with more than bacchanalian madness, making the most hideous howlings, and dancing without any order, round the fire. Then all their apparent rage turns of a sudden against the men. They threaten them, that if they do not supply them with with scalps, they will hold them very cheap, and look on them as greatly inferior to themselves; that they will deny themselves to their most lawful pleasures; that their daughters shall be given to none but such as have signalized themselves by some military feat; that, in short, they will themselves find means to be revenged of them, which cannot but be easy to do on cowards.

The men, at this, begin to parley with one another, and order the women to withdraw, telling them, that they shall be satisfied; and that, in a little time, they may expect to have prisoners brought to them, to do what they will with them.

‘ The next thing they agree on is to send a couple of messengers, in the nature of heralds at arms, with their hatchets, quivers, bows and arrows, to declare war against the nation by whom they conceive themselves aggrieved. These go directly to the village where the bulk of the nation resides, observing a sullen silence by the way, without speaking to any that may meet them. When they draw near the village, they give the earth several strokes with their hatchets, as a signal of commencing hostilities in form; and to confirm it the more, they shoot two of their best arrows at the village, and retire with the utmost expedition. The war is now kindled in good earnest, and it behoves each party to stand well on its guard. The heralds, after this, return to make a report of what they have done; and to prove their having been at the place appointed, they do not fail of bringing away with them some particular marks of that spot of the country. Then it is, that the inhabitants of each nation begin to think seriously, whether they shall maintain their ground by staying in their village, and fortifying it in their manner, or look out for a place of greater safety, or go directly in quest of the enemy. Upon these questions they assemble, deliberate, and hold endless consultations, though withal not uncurious ones: for it is on these occasions, that those of the greatest sagacity and eloquence display all their talents, and make themselves distinguished. One of their most common stratagems, when there were reasons for not attacking one another, or coming to a battle directly, was for one side to make as if they had renounced all thoughts of acting offensively. A party of those who made this feint of renunciation, would disperse itself in a wood, observing to keep near the borders of it; when, if any stragglers of the enemy’s appeared, some one would counterfeit to the life the particular cry of that animal, in the imitation of which he most excelled; and this childish decoy would, however, often succeed, in drawing in the young men of the opposite party into their ambuses.

‘ Sometimes the scheme was to examine what particular spot lay so, that the enemies must, in all necessity, pass through it, to hunt, or provide bark for making their canoes. It was commonly in these passes, or defiles, that the bloodiest encounters or engagements happened, when whole nations have been known to destroy one another, with such an exterminating rage on both sides, that few have been left alive on either; and to say the truth, they were, generally speaking, mere cannibals. It was rarely the case that they did not de-

‘ your

“ your some limbs, at least, of the prisoners they made upon one another, after torturing them to death in the most cruel and shocking manner: but they never failed of drinking their blood like water; it is now, some time, that our Micmakis especially are no longer in the taste of exercising such acts of barbarity. I have, yet, lately myself seen amongst them some remains of that spirit of ferocity; some tendencies and approaches to those inhumanities; but they are nothing in comparison to what they used to be, and seem every day wearing out. The religion to which we have brought them over, and our remonstrances, have greatly contributed to soften that savage temper, and atrocious vindictiveness that heretofore reigned amongst them. But remember, Sir, that as to this point I am now only speaking, upon my own knowledge, of the Micmakis and Maricheets, who, though different in language, have the same customs and manners, and are of the same way of thinking and acting.”

The following invocation of the moon affords another specimen of their style in their devotions. “ How great, O moon! “ is thy goodness, in actually, for our benefit, supplying the “ place of the father of the day, as, next to him, thou hast concurred to make us spring out of that earth we have inhabited from the first ages of the world, and takest particular care of us, that the malignant air of the night should not kill the principle and bud of life within us. Thou regardest us, in truth, as thy children. Thou hast not, from the first time, discontinued to treat us like a true mother. Thou guidest us in our nocturnal journies. By the favour of thy light it is, that we have often struck great strokes in war; and more than once have our enemies had cause to repent their being off their guard in thy clear winter-nights. Thy pale rays have often sufficiently lighted us, for our marching in a body without mistaking our way; and have enabled us not only to discover the ambuses of the enemy, but often to surprize him asleep. However we might be wanting to ourselves, thy regular course was never wanting to us. Beautiful spouse of the sun! give us to discover the tracts of elks, moose-deer, martins, lynxes, and bears, when urged by our wants, we pursue by night the hunt after these beasts. Give to our women the strength to support the pains of child-birth, render their wombs prolific, and their breasts inexhaustible fountains.”

The next piece is one of the French missionaries memorials against the English nation, which abundanly proves how little

regard they have for truth, in short, that worldly politics are the true spirit and object of their mission.

This is followed by a letter from one Monsieur de la Var-curre, to his friend at Rochelle, and turns entirely upon Nova-Scotia. It includes an account of the motives of the English for expelling the Nova-Scotian natives. In the whole there are some curious remarks and incidents, but digested into no order nor method. There are some few points of natural history, but superficially treated; though a naturalist may, from more knowledge than the author seems to have of that branch of philosophy, discover openings for ulterior and valuable inquiry.

The whole is concluded with the extract of a letter from the father Charlevoix, containing a portrait, not ill-drawn, of the savage character, if proper allowance be made for its being of the hand of a jesuit.

ART. III. *An Introduction to Languages, literary and philosophical; especially to the English, Latin, Greek, and Hebrew: exhibiting at one view their Grammar, Rationale, Analogy, and Idiom. In three Parts.* By Anselm Bayly, L. L. B. Octavo. Rivington.

THE subject of this performance is of such a nature as, we are sensible, will engage the attention of but a small part of our readers. Dry disquisitions and researches into the nature, rise, progress, and extent of languages are reputed of less importance by men of science than, perhaps, they deserve. Few persons of real genius care to employ their time upon subjects which they look upon as the proper province of the heavy, laborious, and dull blockhead. Our sensible and learned author, aware of this stigma, which is too universally fixed upon writers of his class, remarks, "that a rational grammar is not only a work of self-evident utility, but one of those articles specified by lord Bacon among the *desiderata* of science." Indeed if we allow that speech is the joint energy of our reason, our social affections, and the peculiar ornament of humanity, as most certainly it is, we must acknowledge, that all endeavours to render easy, perfect, and rational this great instrument of human felicity, are not only liberal, but interesting. A distinct articulation of sounds is peculiar to the human organization, and perhaps the most curious problem in the animal creation. By means of this there is a verbal

bal translation of the images of sense, and of the operations of intellect, to the sense of hearing; and afterwards, a restitution to the sense of seeing of all the ear derives from the rational powers; and this by means of letters, types, and symbols. The superior intention of this rational faculty is the more striking, when it is considered that sounds, with all the variations, modulations, and combinations they are susceptible of, have no immediate use in the support of mere animal life; nay more, that considered abstractedly, they convey no intelligible perception of direct utility to the intellect, unless combined with ideas excited, or derived from the senses. This capacity then of transferring the objects of one sense to another; of making those images which exist in the mind become objects of sense; of translating those phantoms, shadows, and nonentities from one breast into that of another, is truly an astonishing contrivance, highly deserving the utmost diligence and cultivation. Accordingly we find, from the history of all ages, that nations were wise, brave, and virtuous in proportion to the attention bestowed upon language, which is of infinitely more importance to philosophy and science than is commonly imagined; since upon the accurate and precise meaning of words depends the clearness of our ideas. But as all we can advance in favour of this kind of knowledge, will be little more than repeating what has been asserted for centuries back by lexicographers and philologists, we shall, without farther preface, proceed to lay before the reader the contents of this work, of real erudition and some genius. Mr. Bayly divides his performance into three parts; in the first of which he treats of the *elements of speech*; the sound of each letter; the interchanges which occur in speaking and writing, to which he subjoins a few orthographical rules. He exhibits at one view the elements, *rationale*, *analogy*, and *idiom* of the English, Latin, Greek and Hebrew tongues. Or rather, he professes this to be his intention; since we own we think the execution inadequate to this very extensive plan. Our author gives a very ingenious English alphabet, containing characters expressive of primitive and simple sounds in one column, and in the opposite the similar sounds. Perhaps it had been better if he had divided sounds into two general classes, viz. *primary* and *simple*, in consequence of the mere opening of the mouth; and into *articulate forms*, or such sounds as are produced by the contact of its different parts. Thus, the voice of man is formed by organs situated between the mouth and the lungs, so connected as to form a sort of chain, and mutual intercourse. It would be no unpleasing anatomical inquiry to fix the precise nature and functions of those organs, as we think it would more distinctly determine the various scales and divisions of sound, and the modulations of the human voice, than

has hitherto been done. Without this we are assured, that the more simple and primary voice is formed before it arrives at the organs of the mouth; that it can force a passage through the nose; and when the mouth is shut, so as to stop all utterance, produce simple sound. The other class, of *articulate sound*, is no more than that form given to *simple sound* by the muscles of the palate, the teeth, the tongue, and the lips.—By articulation the voice is made neither more sharp or flat, more acute or grave, louder or softer; but to these, which are primary characters, has others given, perfectly fitted and consonant to them. Thus the stoics used the word *φωνη* for sound in general, which they defined to *ιδων αισθαντον ενοντας*; whereas the human voice they called *Εναρθρος και απο διανοιας επιπεπομπην*. Hence it is we think an assertion of Mr. Bayly's rather too dogmatical, and founded upon an untrue ear, or a superficial view of his own feelings, viz. “That consonants have a simple sound of their own, without the assistance of vowels, though not open and vocal.” He complains, that he has found it extremely difficult to make several persons comprehend this; and we are sorry to acknowledge that we must reckon ourselves among the unmusical tribe, whose organs are too dull and ill formed to comprehend the full force of his reasoning on this topic. His instance of the consonant *δ*, in our apprehension, falls greatly short of the weight he allows it; since an opening of the mouth, and, either primary or articulate voice, must necessarily precede, or follow it. Hence it is, that we neither think the term *consonant* absurd, either as a term or in its explication, as our author asserts. Consonants must have some opening of the mouth, previous or subsequent to them; and from the articulation so produced have they received their name, because they sound not of their own powers. But this we shall leave to Mr. Bayly and our reader's experiments on themselves; though we must add, in justice to him, that his directions for sounding the elements are ingenious, new, and many of them useful. We could wish he had been more explicit about the expression, force, and utterance of the *χ* and *κ* of the Greeks, as well as the *ι* and *ε*. For instance, in the word *χειρονεω* the *χ* is by an English reader confounded in force with the *κ*, and the sound of *ε* differs nothing from the *ι*, or Iota. On other occasions the *ι* has the direct sound of the English *y*, and for no reason assigned, but that it is long or short by quantity, or position; an argument of no force in a philosophical discussion of original and primary sounds. Here a distinct sound and modulation is required, abstracted from all artificial rules.

But not to trespass farther upon our readers patience, let us proceed to our author's second part, in which he treats of analogy and

and syntax in an easy, familiar, and rational manner. He observes " that though the different *parts of speech* are divided by " grammarians into 11, 9, 8, 4, &c. classes; yet that 2 or 3 " are not only sufficient, but less burthensome to the memory." In this he agrees with some antient philosophers, who considered the essence of speech as contained in the noun and verb, since these alone form a complete assertive sentence, a power peculiar to them. Plato and Aristotle, speaking in the manner of Dialectics, mention no other; though the latter, indeed, in another place, where he was to define the elements of a more variegated speech, includes the article and conjunction. In the scheme our author gives of genders in the Greek, Latin, Hebrew, and English nouns substantive, we could wish he had mentioned a circumstance in which the latter differs from both the Greek and Latin, as well as many modern languages. In the English it seems a general rule to determine the gender of nouns substantive by the sex of the substance. Thus the masculine denotes a male animal substance; the feminine, a female animal substance; and where the substance has no sex, there the noun substantive is always neuter. In the former languages it is different; for where the genders are not determined by the termination, they would seem to arise from an abstract reference to some elegant *natural* distinction.

As it would be no very agreeable amusement to the reader to set about the declension of nouns, &c. we shall pass over them, to make a few observations upon the verbs; only noting in general, that our author has not strictly adhered to his professions of a *philosophical*, as well as literary introduction, to languages; for here we find nothing deserving the notice of the speculative reader, though well adapted to the learner. Yet the noun substantive is a *part of speech* not only the first in precedence, but perhaps the most curious of any other.

After some general, but distinct schemes of the Hebrew, Greek, Latin, and English verbs, Mr. Bayly proceeds to some remarks on the use of the tenses.

It were to be wished our author had pointed out the method the Latins took to supply the want of aorists; their elegant use of the *præterperfect* tense; their method of combining the *passing* present with the perfect; together with an use no less delicate than modest of the imperfect for the perfect tense, as Pliny observes was customary among painters. But above all, we could wish to see some ingenious observations upon their moods, more

particularly of those of *passive* and *deponent verbs*, where the Latin seems to fall greatly below the elegance and simplicity of the Greek language. As the doctrine of moods and tenses, with all the nice distinctions of time, by the variations in each particular verb, is certainly not unknown to our author, we cannot but express an astonishment at his treating this capital part of his design in so superficial, slight, not to say slovenly manner. A comparative view of the different languages he treats of, would, in this particular, exhibit room for the exertion of genius, taste, and knowledge, in some of which our author seems by no means to be deficient.

After finishing his grammar, Mr. Bayly favours us with four dissertations on the following subjects. 1st. On the possible number of simple sounds in speech; their origin, and that of alphabetical writing. The 2d. on the changes of those sounds in pronunciation and writing. The 3d. on style, or the art of just writing. And the 4th. on elocution, or the art of just speaking. The first of these dissertations is little more than an extended view of what he laid down in his first part concerning the elements of speech. The next contains much useful and curious erudition, which it would be an injury to the author, to present in detached abstracts. As to the third dissertation, which chiefly consists of criticisms upon a few of the ancient classics, we find nothing peculiar to him that deserves notice. In the fourth and last, Mr. Bayly has this observation, which we fear has more imagination than judgment: more the appearance than the reality of truth. “Quantity may be considered as the *time*, “and accent the *tune* of poetry. Every line in Homer and Vir-“gil, to speak in musical terms, consisteth of six bars in com-“mon time, to be measured by six beats of the foot, called by “the Greeks, ἄρθρα and δέσμοι, that is, up and down: hence this “kind of verse is called hexameter.” Here follows a musical scale, in which we think it would be an improvement, if the author had more exactly represented the different feet by a greater variety of minums, crochets and quavers. At present the tune appears to us to be but indifferently set.

ART. IV. *Memoirs of the Royal Academy of Surgery at Paris; being a Collection of Observations and Experiments, made by the most eminent Surgeons of France, and other Countries; and containing a great Variety of very extraordinary Cases, in the principal Branches of the Art. Translated from the Original, by George Neale, Surgeon of the London Hospital. In 3 vol. 12s. Rivington and Fletcher.*

THE first volume is dedicated to his grace the duke of Devonshire, and the rest of the governors of the London hospital, with an introduction of the translator, giving an account of the great utility of the work. It contains seven memoirs, with several preliminary articles; in the first of which we have a succinct narrative of the establishment of the academy, and the general plan of the present work: in the second, the new body of statutes, drawn up for its regulation and government, which cannot be too much admired, as nothing was ever better calculated for the advancement of the healing art, and for exciting its professors to exert their talents. There is offered an annual premium, of a gold medal, of the value of five hundred livres, to such person as shall be adjudged to have best answered the surgical question proposed, whether he be foreigner, or native. The third article contains the life and amiable characters of the celebrated Mareschal, Petit the father and son, and De la Peyronie, the promoter and founder of the academy, who may justly be looked upon as ornaments of the profession. In the fourth article, we have an abstract of the works published by different members of the society in several interesting branches of the art, from its first institution to the year 1741; and such books recommended as are most proper for the instruction of young surgeons. In the last article, is a description of two new machines, the one for bleeding in the jugular vein, particularly useful for those who have short and thick necks: the other, for stopping the blood of the intercostal artery. See these machines engraved, at Plate I.

Memoir I. On the Hernia of the urinary bladder, by Mr. Verdier, to whose indefatigable researches and judicious observations, the public is much indebted.

Memoir II. Of apostems of the liver. By Mr. Petit the son. The author proves that apostems in this organ are a long time in forming, and not easily to be discovered; that, when any external signs of them appear, they may be cured by operation, but are very liable to relapses, unless the utmost precautions be taken, and a strict regimen observed.

Memoir

Memoir III. Of abscesses of the lungs. By Mr. Morand. This piece is equally curious and instructive, and well worthy of its author. It proves, by some remarkable instances, that this so formidable disorder may be cured, even though a considerable part of the very substance of the lungs be consumed: it points out the method of making the aperture, when a tumour discovers itself externally, and in what manner it is to be treated afterwards, so as to bring the cure to an happy issue.

Memoir IV. contains several observations on limbs torn off by sudden and violent accidents. By various authors.

Memoir V. Of extravasations in the lower belly. By Mr. Petit the son. This is the sequel of a former treatise on the same subject. It begins with the second article, wherein the author shews in what manner the extravasation is formed in the abdomen, and the consequences to be drawn from it. In the third article, he treats of the signs whereby it may be discovered, and in what manner successfully treated, so as to preserve the life of the patient. This memoir completes the first part of Mr. Petit's treatise on this head, which being on so important a subject, and handled in so masterly a manner, it is much to be regretted, that he did not live to finish the second part, agreeable to the plan he had formed.

Memoir VI. On the same subject. By Mr. Garengeot. This piece contains several valuable observations, and not only serves to confirm the preceding, but, in some measure, supplies its deficiencies.

Memoir VII. Description of a new machine for stopping the blood of the intercostal artery. By Mr. Belloq.

The second volume is dedicated to his grace the duke of Kingston, and contains fifteen memoirs. The first is by Mr. Lovis, on calculous concretions of the uterus. In this piece the author treats of different kind of concretions in this part; which, as he observes, are sometimes only of a cretaceous consistence, and often as hard as the substance of the bones, though not so ponderous in proportion to their size. He gives to all this kind of concretions the general name of uterine stones. He shews in what manner they may be formed, and the effects they generally produce, such as a troublesome weight in the part, sharp pains and fever, an hæmorrhoidal flux, retention of urine, &c.

The

The author of the present memoir acknowledges, that he has not discussed this curious subject so fully as its importance deserves; however, he flatters himself, that the lights he has discovered, will not prove useless, if they induce practitioners to make further enquiries, and to communicate their observations on a disorder, which, though it seems not to have engaged their attention, is more frequent than has been imagined.

Memoir II. By the same author. On the construction and use of Mr. Petit's elevator. This tract contains some reflections on the instrument invented by Mr. Petit, for raising the depressed pieces of the cranium, and gives the description of a new one, (See Plate X.) which comprehends all the advantages of the former, without any of its inconveniencies. It appears, that Mr. Petit himself highly approved of it, on observing that it answered the end proposed, much better than his own.

Memoir III. On the resources of nature, in cases of luxations of the thigh, which have not been reduced. By Mr. Moreau.

Memoir IV. Collection of several observations on the fistula lachrymalis. 1. An examen of the critical reflections of Mr. Molinelli on the memoir of Mr. Petit, concerning this disorder, inserted in the memoirs of the Royal Academy of Sciences. By Mr. Bourdenave. In this piece, the author clears Mr. Petit of the censures cast on him by Molinelli, with regard to his observations on this disorder, and his manner of treating it. 2. New method of treating the disorders of the lachrymal fac. By Mr. De la Forest. Cured by injections into the nasal duct, through the nose. Instances of its success, and the instruments made use of for this purpose, represented in Plate XIII. 3. Reflections on the operation of the fistula lachrymalis, by Mr. Lovis; wherein he examines into the merits of two memoirs on this subject, presented to the academy, by Messrs. Mejant and Cabanis; and shews the advantages and defects of the different methods proposed by each, for the cure of this disorder; and offers his own reflections and observations, with regard to the particular operations which ought to be performed in different cases.

Memoir V. Observation on a gun-shot wound at the breast. By Mr. Guerin. This piece contains a minute detail of a remarkable cure of a wound at the breast, wherein several of the ribs were fractured, and even the lungs injured.

Memoir VI. On a method of stopping the blood of the arteries, without the assistance of the ligature. By Mr. Morand. The

The great specific, which seems to be recommended in this piece, is agaric; especially that of the oak; but, after all, it appears from several observations made by this judicious author, that, whatever secret virtue this fungus may be endowed with; and though it has some effect on a body greatly emaciated, and which has already lost good part of its blood, it produces little or none on one in its full vigour. This point is fully cleared up by the translator of these memoirs, in his observations on agaric, whereof we gave an account in our *Review* of the month of May, 1757. However, the piece contains several curious particulars, and is well worth the perusal.

Memoir VII. On the cases wherein nephrotomy may be successfully performed. By M. La Fitto. The author of this piece shews, by several facts, that, though the suppuration of internal inflammations is almost always mortal; yet that this termination, in the case of calculous concretions in the kidneys, may become advantageous, because, in some circumstances, art can procure a discharge of the pus which forms the abscess, and at the same time be enabled to extract with facility the extraneous body; but that this operation neither can nor ought to be attempted, unless nature points out the road the surgeon ought to follow.

Memoir VIII. Different memoirs on amputation. 1. New method of amputating in the articulation of the arm with the scapula. By M. La Faye. In this piece the author shews how much the new method is preferable to the old one. 2. History of the flap-amputation, according to the method of Verduin and Sabourin, with the description of a new instrument for this purpose. By the same author. It appears from this piece, that the method of preserving a flap to cover the stump, was the invention of an English surgeon, though afterwards revived, with some alterations, by the two foreigners above-mentioned. Mr. La Faye's reflections on the conveniences and disadvantages of each of their methods. Account of the improvements he has made, and the instruments he has invented for rendering the operation less painful, and performing it with more facility. See Plate XV. 3. Means of rendering the flap-amputation more simple and certain. By Mr. Garengeot. This piece contains some new observations and facts on the same subject. 4. Observations on the resection of the bone, after the amputation of the thigh. By Mr. Veyret. In this piece the author proves, that, notwithstanding all the precautions taken, part of the bone will be left bare, so that it will be necessary to saw it again; and that this operation may be successfully performed. 5. On the protusion of

of the bone, after amputation of the limbs; wherein the causes of this inconvenience are examined into, and points out the means of remedying, and even preventing it. By Mr. Lovis. In this memoir, the author examines, with a good deal of accuracy, whether it is more advantageous to wait till nature has separated the end of the protruding bone, than to resaw it. The practice of the antients in these cases. He brings some instances to prove, that there are certain cases, wherein it is more expedient to leave the care of separating the bone to nature; but, as her efforts are not always effectual, that the resection then becomes necessary. This piece is interspersed with several remarkable facts, and very judicious reflections, and accompanied with two plates, XVI. XVII.

Memoir IX. Observations on gun-shot wounds, complicated with fracture at or near the extremities of the articulations. By Mr. Boucher. In this piece the author attempts to prove the frequent abuse of amputation; which, as he observes, is, in many cases, performed without necessity. He infers, upon the whole, that it is more prudent, in doubtful cases, to defer the operation, and to trust to nature for the cure, than to perform it immediately.

Memoir X. On the Cæsarean operation. By Mr. Simon. In this very curious and instructive piece, the author examines into the cases which require this operation. He reduces these cases to five, viz. 1. The vicious conformation of the bones of the pelvis in the mother. 2. The narrowness of the vagina; tumours in this part, and callosities at the orifice of the uterus. 3. The laceration of the uterus. 4. Ventral conceptions. 5. Hernias of the uterus. He shews the absolute necessity of this operation on certain occasions; and that it may be often a means of preserving the lives both of the mother and infant. Some reflections on Mr. Heister's sentiments on this interesting subject.

Memoir XI. Description of a new bandage for the exomphalos. By Mr. Suret. This bandage is constructed on the principles of horology, and contrived in such a manner as to contract or extend itself, by yielding to the different degrees of tension or contraction of the abdomen, in whatever position the patient is, and without incommodeing him. This machine appears to be very ingenious, and well adapted to the purpose for which it is intended. See plate XVIII.

Memoir

Memoir XII. On a new method of curing the cataract, by extraction of the chryſtalline. By Mr. Daviel. In this piece the author draws a parallel between the ancient and modern practice of operating in this disorder, and shews how much the latter is preferable to the former. He gives a circumstantial detail of his own method, with several instances of its success. See plate XIX. wherein are represented the instruments he made use of.

Memoir XIII. Remarks on the preceding Memoir. The anonymous author of this piece disapproves of the multiplicity of instruments employed by Mr. Daviel; shews their inconveniences, and proposes a single instrument, whereby the operation of the cataract may be performed with more ease, expedition, and certainty. See plate XX.

Memoir XIV. Description of a machine proper to facilitate the transportation of those who have the leg or thigh fractured, and very useful for their dressing. By Mr. la Faye. The advantages of this machine are so apparent, that its use cannot be too much recommended, where the wounded, who are under a necessity of being removed from one place to another, are liable to have the fractured parts disturbed, and suffer excessive torments, either from the ill management of those who put them into the carriages, or from the motions of the carriages themselves. See plate XXI.

Memoir XV. Observations on a fracture of the leg, with considerable loss of the tibia. By Mr. Coutevos. In this piece we have the minute process of the cure of a fractured leg, in a case where amputation seemed indispensable. The circumstances of this cure are very extraordinary; and this single instance evidently demonstrates how far the power of nature extends when properly seconded by art. See plate XXI. wherein is represented the machine, which this ingenious author invented, for restoring the leg, which had been shortened four inches, to its former length.

The third volume is dedicated to the most honourable the marquis of Granby. In this dedication the translator pleads, with an honest zeal, in behalf of the surgeons of the navy, who, as he justly observes, labour under several hardships, and at present have little encouragement to enter on so hazardous and disagreeable a service.

This volume contains twelve memoirs. The first and largest treats of the amputation of the large extremities. By Mr. Lovis. It is divided into five sections. The first of the amputation of the thigh; the second of the arm; the third of the leg; the fourth of the fore-arm; the fifth contains remarks on the means of stopping the blood, with a description of the apparatus and bandages proper to be made use of. With regard to the first article, the author proves that the double incision made at the thigh, by the preliminary section of the teguments and flesh, is not only exceeding painful, but absolutely useless, in this part; however, that this operation is not, in all cases, without exception to be omitted. In the second he proves, that the amputation of the arm ought to be performed in a different manner from that of the thigh, and what precautions ought to be taken with respect to the particular part intended to be taken off; for which he produces several reasons and authorities. He relates a very singular and interesting fact with regard to the precautions necessary to be taken in amputating the fore-arm. In the fifth section are several curious and useful remarks on the stopping of hæmorrhages; a just encomium on Mr. Monro's practice, with a minute and clear description of his own method of applying the apparatus and bandages in cases of amputations. We have only to add, with respect to this, and all the other preceding Memoirs on this important subject, that every one of them has its peculiar merit, and well deserves the attention of those, who are desirous of cultivating and perfecting a branch of surgery, which there are such frequent occasions of putting in practice; and from whose unskilful management such numbers have perished.

Memoir II. On a new kind of cataract, lately observed by Mr. Hoin. This piece, though short, contains some valuable remarks, which may be of service to oculists. It appears from hence, that Messrs de la Peyronie and Morand had already taken notice, that the ordinary cataract, which consists in the opacity of the chrySTALLINE, was sometimes accompanied with another kind of membranous cataract, which according to Mr. Morand, is occasioned by the opacity of the chrySTALLINE membrane, or, according to Mr. de la Peyronie, by that of the membrane which lines the bed of the vitreous humour.

Memoir III. Observations of several authors on encysted dropsies, and the schirrus of the ovaria. This curious piece contains eight memoirs. 1. Of an encysted dropsey, attempted to be cured by operation, from whence resulted a fistula. By Mr.

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Mr. Le Dran. 2. Of the same kind of disorder, cured by incision, without remaining fistulous. By the same author. 3. Of an encysted dropsy between the peritonæum and the muscles of the abdomen. By Mr. Mouton. 4. Of an encysted dropsy of the peritonæum. By Mr. de la Chaud. 5. Of a dropsy of the ovarium. By the late Mr. Montaulieu, the son. 6. Of a dropsy complicated with a most enormous scirrus at the two ovaria. By Mr. Mulaval. 7. Of an encysted dropsy of the ovarium, attempted to be cured by incision, and the possibility of removing the disorder, by extirpating the part. By Mr. de la Porte, 8. Remarks on the preceding observations, with an abstract of some others on the same subject. By Mr. Morand.

Memoir IV. Observations on gun-shot wounds, especially those complicated with the shivering of the bones. By Mr. Boucher. In this piece the author examines, whether, in those cases, where there is a necessity of recurring to amputation, it is more advantageous to perform it immediately than to defer it. The clearing up of this point, as the author observes, was judged to be of such importance, that the academy proposed it for the subject of the question for the prize of the year 1754.

Memoir V. Observations on the same subject by several authors. This memoir consists of five tracts. 1. On the cure of a wound occasioned by a musket-shot, with shivering of the two maxillæ. By the late Mr. Cannac. 2. On a gun-shot wound, passing through the breast, from one side to the other, perfectly cured. By the late Mr. Gerard. 3. On a wound penetrating from the anterior part of the pubis to the os sacrum. By Mr. Andouillé. 4. On a leg shattered by a small bomb, the cure of which contains several very remarkable circumstances. By Mr. Cannac. 5. On a wound at the inferior and internal part of the leg, occasioned by the bursting of a grenade, without fracture of the bone. By the same author.

Memoir VI. Abstract of several observations on gun-shot wounds in different parts of the body. By Mr. Bourdenave.

Memoir VII. On different kinds of the false aneurism. By Mr. Foubert. In this piece the author shews how those aneurisms are formed, and proves that they may not only be cured without operation, but even prevented.

Memoir VIII. On a dropsy of the breast, cured by operation. By Mr. Morand. The case related in this piece is one of the most extraordinary in the whole memoirs. The author observes,

serves, that, although there are very few instances of this kind of dropsy being cured by operation, it may be safely performed; and that he is convinced, that numbers perish for want of its being put in practice, in which the danger chiefly lies.

Memoir IX. Historical Memoir on the Inoculation of the Small-Pox, as practised at Geneva, from the month of October 1750, to November 1752. By Mr. Guion. It may be reasonably presumed from the happy success of the inoculations mentioned in this memoir, in a place where the inhabitants were so strongly prejudiced against the practice, that it will in time become general in every part of Europe.

Memoir X. On the means of improving the new method for performing the operation of the cataract. By Mr. La Faye. In this piece the author makes some farther remarks on Mr. Daviel's method; gives an account of the improvements he has made on it, with the success of the operations he performed at the royal hospital of Invalids, in presence of a number of eminent surgeons. Mr. la Faye flatters himself, with reason, that he has considerably improved the manner of operating, by not only inventing two very simple instruments, which are sufficient for the purpose; but also by abridging the time of opération, in which he takes up no more than the space of a minute. See plate XXII.

Memoir XI. Account of the operations of the cataract, by the extraction of the chrystalline, performed by Mr. Paget, surgeon in presence of the commissaries of the academy. By Messrs Morand and Vendier. This piece contains a circumstantial detail of several operations performed on the same day, according to different methods, in presence of the two eminent surgeons, whose names it bears, at the hospital La Charité.

Memoir XII. On a calculous concretion of the uterus. By Mr. Bertrand. This short piece, which concludes the volume, contains a very remarkable observation of the celebrated Pequet, relating to this subject. This observation, together with the concretion therein mentioned, was presented to him by the learned Mr. Winslow, and would have been taken notice of by Mr. Lovis, in his judicious treatise on this disorder, had it come to his knowledge in time. See plate XXII.

From the abstract we have here given, the reader will be able to form some idea of the nature and useful tendency of the pre-

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sent memoirs. With regard to the translation, which appears to be performed with sufficient accuracy, those, who are acquainted with the original, will easily judge of the execution. The translator's motive for giving it in our language, and the zeal he expresses for the advancement of his art, cannot be too much applauded. As to the work itself, we need say no more, than that it well deserves that universal esteem and approbation it has met with in every part of Europe. It contains a treasure of the usefuller knowledge in the most interesting branches of surgery; and affords the clearest lights hitherto discovered, for directing practitioners in the most dangerous and perplexing cases. In a word, we recommend it as particularly useful to every branch of the profession, especially to surgeons of the army and navy, to whom, the variety of accidents it treats of, so frequently occur. We have only to add, that the advantages, which must naturally result from the method taken by the French academy, of thus collecting into one body the several observations and experiments of different practitioners, which would be otherwise lost to the world, are too apparent to be insisted on; and it is much to be wished, that some such public-spirited institution were established among us. This, however, is scarce to be expected, until we see the corporation of London-Surgeons, which at present labours under so many discouragements, on the same footing with that of Paris.

ART. V. *Lectures concerning Oratory, delivered in Trinity-College, Dublin. By J. Lawson, D. D. 8vo. Pr. 5s. Davis.*

DR. Lawson gives us to understand, in his dedication to the governors of the schools founded by Erasmus Smith, Esq; that, as a professor, he not only pronounces a perpetual (we wish he had called it a continued) discourse to his pupils; but, at other times requires them to recite passages of historians or orators, to the end that they may be exercised in the useful art of just, distinct pronunciation. They likewise peruse the celebrated treatises of antiquity, written on the subject of rhetorick; are instructed in the principles of just criticism, taught to think with propriety, and cloath their thoughts with apt expression gracefully uttered.—This plan of education we cannot but approve much more, than the following hint, suggested (it seems) by a person of public spirit and enlarged views: “ Professors should not only read at certain seasons, as they are now obliged to do, original discourses; but, they should be engaged to publish a fixed number of such, within a limited time.”—Notwithstanding all the ingenious arguments used

in behalf of this scheme, we must oppose it with all our might, from tenderness to the reputation of our professors, as well as from regard to our own ease, and to the character of our nation.—We know from experience that a man may be a very good teacher and a very bad writer; and we are afraid, that if every pedagogue, even *invita Minerva*, was obliged *ex officio* to commence author, the present fog of dulness that overspreads the land, would be thickened into an impenetrable gloom of worse than *Ægyptian* darkness, and all taste for letters be swallowed up in universal disgust.

The introductory lecture of this performance is in praise of eloquence. The author proceeds to explain the history of the rise and progress of this art among the antients; he traces it down to modern times; particularizes the great men who flourished as orators in this, as well as in other nations; investigates all the different parts and branches of eloquence; points out the qualities requisite in an orator; analyzes the different kinds of writing and speaking; illustrates his precepts with quotations from antient and modern authors; and intersperses a variety of poems of his own composition.

After all the pains that have been taken on this subject, we will venture to assert, that application, even the most intense, to Plato, Aristotle, Cicero *de Oratore*, Quintilian, Longinus, Demetrius Phalereus, and Dr. Lawson's *Lectures on Oratory*, will never make an orator, if nature has not previously bestowed the divine gift of genius. Dr. Lawson himself, in spite of all his correctness and learning, is, in our opinion, a cold, inanimated writer, both in prose and poetry! But this opinion we broach under correction of the reader, who may determine for himself from the quotations.

Were we concerned in educating youth for the senate, the pulpit, or the bar, we should not, without hesitation and reluctance, put into their hands those elaborate treatises, which, on pretence of explaining rhetorick, serve only to puzzle, perplex, encumber and bewilder the student with logical forms, distinctions, definitions, divisions, analytical decompositions of apostrophes, periphrases, catachreses, allegories, metaphors, tropes and figures. Nothing is more absurd than the labour of those people who explain a self-evident subject,

'till all men doubt it;
And write about it, goddess! and about it!

The best way of cultivating a genius for oratory, is (in our opinion) to make him acquainted with the orations of Demosthenes, Isocrates, and Tully. In the perusal of these, he will, by dint of his natural perception and common sense, be struck and warmed with the striking passages: He will enter into the spirit of those great originals; imbibe their manner of thinking and speaking; perceive the propriety of their diction and address, and naturally fall into their method of disposition, without ever having seen Aristotle, or any other didactic treatise on the subject. When his taste and manner is thus improved and formed, he may read those performances, which contain a minute discussion, and kind of demonstration of the truths to which he has already given his assent on their first appeal to his perception.—What occasion has the rhetorician to tell us, that the numbers of an oration ought neither to be too long nor too short. *Ἐτε δὲ τὸ μῆκος τῶν κώλων πρέπον τοῖς λόγοις διὰ τὴν ἀμετρίαν. οὐ τε ἡ μηρότης.*—That brevity and conciseness are requisite in apothegms and repartee; and that, a period is composed of colons and commas. *τῶν μὲν τοις κώλων καὶ πομπάτων συντιθέμενων πρὸς ἄλληλα, συνιγαντας αἱ περίοδοι.*—Every body knows what a period is, without having recourse to Aristotle's definition. *περίοδος εῖτι λεξίς αρχὴν ἔχωσται καὶ τελευτήν.* *A period is a saying which has a beginning and end.* This is one of the many curious and important remarks made by the famous Stagyrite. It is a definition that may equally serve for a poem, a sermon, a speech, an act of parliament, a sentence, an oath, a pun, a conundrum, and any articulate sound which proceeds from the mouth of man. Of like importance are the divisions into *ομοιοτελεύτα, ειθυμηματα, the λόγιον χαρακτῆρα.* the procatartica, and cataleptica, and all the rest of those pedantic terms, which no ordinary memory can retain, and which are no more essential to oratory, than it is for a man to know that his windpipe is furnished with a muscle called *Cricoarytænoideus pos-ticus.* These are like cabalistical sounds, which give an air of mystery to common sense. They are the peals rung by pedagogues, in honour of their own importance; or rather the gongling bells of science hung round the necks of scholastic drudges that labour through the weary paths of grammatical discipline. They may likewise serve to gratify the vanity of weak minds, in being pompously recited among ignorant people. We know an old Gascon, who generally introduced his stories and observations with this exordium, *Quand je faisais ma rhétorique.*—thereby giving us to understand that he had enjoyed the benefit of a regular education.

Dr. Lawson, among other investigations, takes pains to discuss the meaning of the word *taste*, which he allows to be a complex

plex term, expressing the result of genius and understanding improved by due application. The world knows perfectly well what is meant by *wit* and *taste*; yet all who have attempted to define these qualities, fail in their endeavours. There are many instances of taste unaccompanied by genius. We have known an author write charmingly on poetry, without being able to compose a tolerable sonnet. We every day see persons altogether untinctured with science, struck and captivated with the *beautiful*, in painting or statuary, though they are ignorant of the elements on which these arts are founded; while the pretended connoisseur, enriched with all the knowledge that culture can give, passes them unheeded, without the least emotion. But, for all that, a' will talk—Heavens! how a' will talk of the Kalon, the Harmotton, the Eusynopton, symmetry, proportion, relation of parts, the statues of Phidias, the designs of Raphael, the plans of Palladio! The first are men of natural taste, yet perhaps without a spark of genius. Taste here is passive; genius is active. Taste is feeling; genius is execution. We, therefore, will presume to club our definition of taste, which the reader may adopt or reject at his pleasure. *Taste is a delicate, acute perception, in the powers of fancy, as well as in faculties of the understanding.* One man has a keener sense of smelling than another; and why may he not also have a finer imagination? for, after all, imagination seems to be principally concerned in what we call taste.

Our author, in his history of eloquence among the moderns, mentions *Dante* as having no superior for sublimity of thought, lively description, strength, and poetic fire.—This celebrated author, so little known in this country, will, if we are rightly informed, soon make his appearance in an English dress; and, we doubt not, do honour to the learned gentleman who has undertaken to exhibit him in this manner. Perhaps it may bear a dispute, whether (as Dr. Lawson says) Petrarch fell short of him in taste and sentiment. Ariosto's plan, which our author calls extravagant, was founded on an epic poem, called, *the amours of Orlando and Angelica*, written by Matteo Boiardo, count de Scandiani. The superstructure of Ariosto, is, indeed, as the doctor owns, adorned with all the charms of diction, and harmony of numbers: but, he is also excellent above all others for the richness and luxuriancy of his imagination. The poetry of *Marot*, which our author commends for *Naïveté*; that is, simplicity, is much in the stile of Sternhold and Hopkins; and chiefly employed in the same task of translating the psalms of David. He was poet laureat, and valet de chambre to the queen of France.

cis I. and leaned to the protestant religion. In an epistle to the ladies of Paris, he says,

L'oisiveté de moines & cagots,
Je la dirois ; mais garde les fagots ;
Et des abus, dont l'église est fourrée,
J'en parlerois, mais, garde la Bourrée.

This is the right butter woman's rank to market. A man may rhyme thus four and twenty hours sans intermission ; or, as Horace has it, *sans pede in uno*. Nor can we be of the doctor's opinion when he extols Chaucer for the beauty and harmony of his numbers ; for his enthusiasm and elocution. Chaucer is said to have made some improvements on the English language ; but God knows, his versification is rough and lame enough. We apprehend that his chief excellence consisted in his humour and description. How far *Davila* might have succeeded, had he written his history in Latin, we cannot determine ; but, this we know, that the language and style are reckoned the worst parts of his performance, and particularly excused by his admirers, on account of his having been more conversant with arms than with letters. The Spanish language, we will beg leave to affirm, was very little corrupted by the Moors, as our author seems to imagine ; the Moorish words adopted by the Castilians do not exceed two hundred. The Spanish language is noble, copious, and sonorous ; but, the instance of the five novels, in each of which one of the five vowels is wanting, may be deemed a puerile conceit practicable in any language whatsoever, rather than a proof of superior fluency. The simplicity of Herrera may be interpreted into want of learning and elegance : Quevedo's humour is in many places vulgar and impure. Does our author really understand the Spanish language ? We find him in different parts calling the *Andes* the *Cordelier* mountains, as if they had derived that appellation from the order of the *Cordeliers* ; whereas, he who understands Spanish knows that the word *Cordilleras* signifies a continued ridge, and is therefore applied to the *Andes*, *Kat' iżoχñ*. We will now gratify the reader with specimens of Dr. Lawson's prose and verse, from which his talents may be easily judged.

LECTURE SEVENTH. *Concerning imitation.*

‘ One of the best fruits springing from a frequent and careful perusal of the works of the antients is, that we are thereby led to imitate them, and by degrees may be transformed as it were into their likeness.

‘ But as some prejudices lye against imitation in general ; and as they who acknowledge its usefulness, are yet liable to err in ‘ the

the application ; it seemeth a proper employment, and peculiarly suitable to the course of observations in which we have been engaged, to make some reflexions upon this subject ; such as may shew the usefulness of it ; and afterwards to point out the *rules of good imitation*.

‘ The arguments by which we prove the usefulness of imitation, are drawn from two sources ; experience and reason. Let us briefly unfold some of each.

‘ Look back on former ages ; what hath been the practice of mankind ? How have they, who excelled in any science or art, proceeded ? Did they set out upon their own single stock, or did they borrow from the fund of others ? The point is easily decided. It is a fact not to be controverted, that the most eminent persons in all kinds of literature, owe their first materials to the discovery of others ; nay, and derive from example a great part of their skill in the management of those materials.

‘ Concerning *Homer*, it seems probable, not only from the perfection of his writings, but also from the loose traditions and obscure accounts of the times preceding him, that there were models, which he followed and improved upon. Such we may justly suppose to have been *Orpheus*, and *Linus*, and *Ampibion*, and *Musæus* ; names which, however faintly, do still shine through the darkness of fable, and appear to have been renowned for skill in poesy and musick. But as all monuments of those very antient times are now lost, we cannot determine this point with any degree of certainty.

‘ Let us therefore allow him the honour of original genius, to which his antiquity hath perhaps contributed not a little to render his title indisputable ; it remaineth, however, undoubted, that the whole multitude of writers who flourished since, have been much indebted to him. The critics agree in this observation ; and ye may yourselves, with little difficulty, confirm it by instances from all the authors of *Greece*. In the unaffected simplicity of the first historian ; in the strength of the second ; in the sublimity of this philosopher ; in the ease and sweetness of that other, and in the expressive brevity of a third, you may trace the genius of Homer, his sentiments, nay his very words, taken by them, and fitted to the contexture of their own prose ; which they thought not to conceal, as thefis, but were open and ambitious in their imitation ; looking upon his works as of a rank above human, as a vast treasure left in

common, from which it was allowable for all, who were capable of performing it rightly, to transfer a gem to enrich and adorn their own productions.

Next after the poets, this treasure was most useful to the orators, who found here an inexhaustible store of noble and lofty images; and to none was it more useful than to *Demosthenes*, who having applied himself from the beginning to acquire a resemblance of this poet and of *Thucydides*, hath happily united the clearness, abundance, and elevation of the one, to the weight, nerves, and brevity of the other; thus sublime without swelling, and close with dryness.

It would be tedious and unnecessary to extend this observation to the *Romans*; to shew particularly, that it was the case of *Tully* and *Livy*, of *Virgil* and *Horace*; and the rest of those extraordinary persons, who were the ornaments of the *Augustan* age; of whom it is acknowledged, that they professedly formed themselves upon the models of the antients, esteeming it sufficient honour, that they brought home to their own country the most precious treasures of *Greece*.

If I should go one step farther, and ask you, who among the moderns have excelled, they who relied upon their own single force, or they who made a judicious use, and trod in the steps of antient wisdom? the answer will decide the question; and this must be the answer, "Almost all such have been in some measure *imitators*."

Thus experience is on the side of imitation. The second source of arguments on this head is *reason*. Let us next consult her: she bids us first apply ourselves to human nature. Are men so formed, that a single person is able, by the power of his own genius, to carry an art from its first rudiments to perfection? Do we not see how gradual improvement hath been in every nation? That arts and sciences have always had their infancy and manhood as it were, no less than the human race; weak and rude at their first dawning, they received strength and growth by degrees, and at last arose to maturity. Doth not this observation evince, beyond controversy, the usefulness of imitation? Men assist each other. Some lucky hit, or happy inventive genius, open the right source; others, following his steps, collect and guide the waters in proper channels. For such are the weakness and indolence of man, so limited are his talents, so many the accidents to which he is liable, and his life at the utmost shut up within so narrow bounds, that

that it is scarcely possible for the same person to light upon the right vein, to pursue it steadily, and trace it to its farthest limit; no, this must be the work of many hands, imitating and improving each upon the other, for the most part of generations, labouring in succession. Whoever peruseth the history of knowledge, will find this to have been the fact almost without exception. The temple of arts, if we may so speak, cannot be raised by one person, seldom in one age; generation after generation worketh upon it, each mounting upon the labours of the foregoing, nor is it so perfect at this day, but that it may admit of addition; somewhat is still wanting in extent and ornament.

The history of the famous painter *Raphael* affordeth a strong instance of useful imitation. His first manner was like that of his master*, dry and cold: Upon seeing some paintings of *Leonardo de Vinci*, he altered this manner, and gave to his figures new life and grace: but after he had fixed his abode in *Rome*, by a continual study of the beautiful monuments of antiquity, of statues, coins, and bas-reliefs; and more particularly, as history relates, by observing privately the style of *Michael Angelo* his rival, he opened a new way, and raised himself to that animated, noble, and lofty manner, which so gloriously distinguisheth his latest performances.

It is urged, in opposition to what hath been advanced, That an original is much more valuable than any copy; that nature is the best guide; that men should resign themselves to her only: whereas imitation cramps and confines them in the trammels of authority and example."

This is partly true, "Nature is the best guide:" but will every man, left to himself, follow her as far as she can lead him? Is she not to be conducted by art? And how may this art be so well acquired, as by judicious imitation? But to come closer to the point.

First, An excellent original, one who by the mere force of his own abilities, have struck out every thing from himself, is exceedingly rare. Look back through the whole annals of time, how few, how very few are there, who have in this manner wrought out from their own unborrowed stock, and finished, any great invention? Some rare and happy spirits there may have been, who by their own vigour have taken

* *Pietro Perugino.*

flight,

• flight, and soared aloft ; who, imitating none, are also inimitable. But from such exceedingly few instances, no conclusion can be drawn ; we cannot reason from them to the generality of mankind.

• Secondly, Even these few originals must be imperfect, and instruction and example would have been useful to them : such is the condition of frail mortality. Invention is one of the rarest gifts of heaven, and the most liable, without great care, to betray into faults. No writer seemeth to have a better title to this singular character of original genius, than our *Shakespeare*. What richness of imagination ! What loftiness of thought ! What amazing command of the passions ? Yet how totally different is he from every other writer ? There is scarcely a line of his that doth not bear impressed his peculiar genius. In tragedy and in comedy he is alike new, as uncommon in his vein of free and flowing humour, as in the highest soarings of imagination. Accordingly, he reigns over us with equal power in both extremes ; throws us into fits of laughter, or calls from our eyes streams of tears. Notwithstanding which, we cannot but see and acknowledge his strange inequality. It is impossible not to be displeased with the irregularity of even his best pieces, with the falsehood of his thoughts, and the affectation and obscurity of his stile ; faults which, though they should not lessen our admiration, yet take away from the delight we should otherwise have in reading, or seeing his pieces represented ; which, if he had been acquainted with the good models of antiquity, he would undoubtedly have avoided : and, in that case, would probably have carried dramatic poesy to a height of excellence yet unknown.

• Give me leave to add an instance in a sister-art. In painting, the title of original is with great justice given to *Correggio* : who poor, without any instructor, having never even seen a good picture, attained to great eminence. Carried on by a happiness of nature altogether without example, for grace and dexterity of pencil he vied with, if not surpassed, the foremost. But critics observe him to be also strangely unequal, to fail mightily in composition and design : why : principally, because he had not the advantage of great models to consult and copy from.

• Thus it appears evident, that imitation is in some measure necessary, is at least very useful. Experience tells us, that all those who have excelled in arts did imitate ; and reason assureth us, that it is beyond the power of human nature to arrive at perfection

tion without its assistance. I acknowledge at the same time, that it may likewise hurt, and that it hath misled, as well as set right. But we are not therefore to reject it ; we are to regulate. To which purpose, rules may be delivered worthy of attention.

First, "Propose to yourselves the best pattern for imitation." This is so plain, that it should seem needless to mention it, if men did not very often neglect, or transgress it. We daily see persons chusing the manner of *Ovid* and *Seneca*, rather than that of *Virgil* and *Sallust* ; and it is manifest, in the works of a great tragic poet †, that he preferred the *Pharsalia* as a pattern, before the *Eneid*. For which preposterous choice we may assign two causes :

Either they want discernment, and approve the worse ; or they find this more attainable. It is therefore requisite, first to acquire and establish a good judgment." Genius, the groundwork of the whole, is indeed the gift of nature ! but where there is any ray thereof, attention and study will strengthen and brighten it.

Next, "Seeing thus what is good, aim at that, or write not at all." Chuse your models like your company, the best ; acquaintance will bring on a likeness.

The proper limitation of this rule, produceth a second : among these good, some may be more suitable to your nature than others. "Select these."

Men differ widely in their dispositions and talents. We know that they are often forced into opposition with these, and may acquit themselves indifferently well in undertakings for which nature had not designed them ; but it is past doubt, that he will go on with much greater speed, and proceed farther, who followeth the impulse and direction of nature.

You should conduct yourself, as a skilful designer doth an improvement ; who attempts not to force the ground to a fixed preconceived plan, though it be absolutely the best, but rather conforms his plan to the ground, consults nature in the disposition of his trees, the opening of his prospects, and the management of his water. Thus, because an author is good, you should not therefore, although it were possible, compel yourself to take his ply : the prudent method is, to chuse out for

† *Corneille*.

* your

“ your model one as nearly as you can conformable to your own genius, although less excellent. Where you fall short in your plan, you will abundantly compensate for it, by great superiority in the execution.

“ A third caution is, “ Beware of imitating even such, too closely;” or, in the poet's words,

Ne desilias imitator in arctum.

Hor.

“ By so doing, you cramp your own genius: you fetter it in such a manner, that you cannot exert your talents: he that labours to tread exactly in the steps of one going before him, must move with pain and awkwardness: and by this difference it is, that almost the best copies may be distinguished from the original; by an air of stiffness; the pencil is not free.

“ Besides, the merit of a copy, suppose it in other respects equal, falleth far short of the merit of an original. You ought therefore so imitate, as to be like, not the same.

“ You cannot learn better to conduct yourself herein, than by observing, how the *Roman* poet and orator imitated the *Greek*. They are far from copying servilely: whatever they take from the others, by mixing with it somewhat of their own, by giving the whole a new turn, or applying it in a new way, they make their own. Oftentimes the ground is the same, but the figures are different, or disposed so differently, that the whole seems new. They frequently indeed follow the others; yet often depart from their track, and strike out unbeaten paths, not less pleasing. They are for the most part on the same line with their leaders, and from imitators become rivaüs. The *Roman*, in his * panegyrick on *Cæsar*, and his countryman, in the episode of *Dido*, appear with as much advantage, as in any other part of their works; yet in neither of these had they their guides to point out the way. He only can be an excellent imitator, who may be a good original.

“ This leads to a fourth rule. “ Be very cautious how you confine yourself to the imitation of one.” In that case you can scarcely avoid too close a resemblance.

“ At the revival of letters in *Europe*, this was the reigning mistake: all writers of reputation affected to imitate *Cicero*. No period could be endured that had not the cadence of his;

* Oration for *Marcellus*.

‘ no thought could please, that was not in his manner ; nor
 ‘ word be admitted, that wanted the sanction of his authority.
 ‘ *Erasmus* ridicules this superstitious excess of fondness with
 ‘ much humour and good sense, in a dialogue intituled, *The Ci-
 ‘ ceronian* : but it is hard to keep the mean ; he ran into the
 ‘ other extreme, and is charged with a faulty negligence in
 ‘ language †.

‘ In truth nothing is more likely to make one ridiculous, than
 ‘ such a confined imitation. In dress and behaviour it is pru-
 ‘ dent to follow the best-bred and most polite person ; but if
 ‘ you should carry this so far as to affect every motion and ges-
 ‘ ture, to speak in the same tone, to smile and look in the same
 ‘ way, with every minute peculiarity which you observe in him,
 ‘ must you not expose yourself to ridicule and laughter ? In out-
 ‘ ward deportment there is a general grace which becometh all,
 ‘ and every one should aim at it ; but there are innumerable small
 ‘ things, the graces only of individuals, which are fixed to them,
 ‘ and cannot be transferred, at least not so as to please in ano-
 ‘ ther. Thus it is in productions of the mind : bind yourself
 ‘ down to the imitation of one, all will see and laugh at the
 ‘ awkward resemblance.

‘ You should therefore give yourself a larger scope. As there
 ‘ are many good writers, so far as your natural talents will al-
 ‘ low, chuse out of all. By skilfully mixing and molding them
 ‘ together, you make something that is new and your own : as
 ‘ in the burning of a rich *Grecian* city, the confusion of the va-
 ‘ rious metals which had been melted, and had run together,
 ‘ gave rise to a new and much valued one, named from the
 ‘ place of its origin, *Corinthian brass*.

‘ Men, with learned envy, may toil to trace out your several
 ‘ originals, as they have endeavoured to do by *Virgil* and *Horace* ;
 ‘ but none regard them. Such imitation is ever original : like
 ‘ the sun’s light, it is uniform and beautiful. A natural philo-
 ‘ sopher may come with his prism, and separate and decom-
 ‘ pound it into various-coloured rays ; but still it remaineth to

† Our countryman *Linacer*, his cotemporary, though excell-
 ing in stile, was also unreasonably prejudiced from the same
 cause, against *Cicero* ; for it is related of him, that he could not
 approve of *Cicero*’s Diction, nor hear him read without weariness,
Ciceronis dictionem nunquam probare potuit, nec sine fastidio audire.

Gardineri Epistol. ad Chekum.

‘ every

‘ every eye one simple, equal, unmixed splendour ; or, to use
‘ the common but apt allusion of the poet,

‘ *Floriferis ut apes en saltibus omnia libant.*

‘ You should, like bees, fly from flower to flower, extracting the
‘ juices fittest to be turned into honey. The severest criticks
‘ allow such amiable plundering.

‘ It is true, you may not equal the merit of any of your mo-
‘ dels ; but you acquire a new, and become yourself an original.
‘ Thus criticks in painting say, that *Annibal Carracio* endea-
‘ voured to unite in himself the merit of both *Roman* and *Vene-
‘ tian* schools, to join the grace and accuracy of *Raphael* to the
‘ colouring of *Titian* ; by which means, although equal to nei-
‘ ther, he yet became himself an original, and worthy of imita-
‘ tion.

‘ A fifth rule is ; “ Have regard to particular circumstances
“ of time, place, and occasion.”

‘ The different genius of countries, but much more the
‘ changes which have been made in religion, manners, and cus-
‘ toms, render it necessary in those who write or speak in pub-
‘ lic, to vary from the antient patterns in many things. Who
‘ doth not feel somewhat of indignation, at hearing a * cardinal
‘ in famous history, instead of mentioning the providence of
‘ God, introduce the classical pagan expression of *Dii immorta-
‘ les*? In the same manner *Sannazarius*, in a † poem upon the
‘ birth of our Saviour, hath brought in heathen divinities as
‘ actors ; an absurdity, which the elegance of his verse cannot
‘ atone for. And *Michael Angelo* hath erred in the same way,
‘ representing *Charon* with his ferryboat in the ‡ most awful tran-
‘ saction which the christian faith hath disclosed.

‘ Imitating the antients, therefore, retain what is common
‘ in eloquence ; suit particulars to your occasions and circum-
‘ stances. He is not a *Demosthenes*, who can copy with the ut-
‘ most exactness any, even the most passage in his orations ; but
‘ he is, who can speak or write as *Demosthenes* would have done
‘ in a parallel conjecture. A christian, who is about to explain
‘ a point of religion or morality, must express himself in a very

* *Bembus*, in his history of *Venice*.

† *De partu virginis* ; in which poem, *Proteus* is introduced, in
a prophetic speech giving an abstract of our Saviour's history.

‡ Picture of the resurrection.

different manner from a heathen orator; neither can a discourse, delivered to a learned audience, serve as an exact model for one that is addressed wholly to the vulgar and illiterate: you cannot harangue in the *British* parliament, as a tribune did in the assembly of the *Roman* people. There is not any thing of greater moment than this caution. The purest stile, the finest imagination, the best classical imitation, is of little or no value, unless employed in such manner as to suit the occasion. This care is like discretion in common life, the want of which renders the most shining talents useless, or even hurtful.

Lastly, "The most judicious imitation is not alone sufficient." A meer imitator is but a low character. It was remarkable of a * well known actor in the reign of queen *Anne*, that he had such a power of mimicking, as to counterfeit the voice and pronunciation of any, even the best player, so perfectly, that no hearer could distinguish the copy from the original; and yet this man, so happy in his assumed character, was in his real one but a player of middle rank. It is not enough, that you can imitate well the best writer; you must likewise add somewhat of your own. Nothing is more rare than a perfectly original good genius; yet some degree of invention is not uncommon, and it is expected in every new work.

Imitation is indeed necessary and sufficient, while you are a learner, to instruct and put you into a right method: if you would set up for yourself, you must have beside some stock of your own. Hitherto you have subsisted by the help and bounty of others; you are now fledged, should leave the support and track of the parent-birds, if I may so speak, trust to your own wings, and soar alone.

Indeed the perfection of Imitation consisteth herein; not in borrowing the designs and words of the antients, which, if done with discretion, is not only allowable but generally pleasing; but in acquiring their air and manner, in a resemblance of their purity, life, and elevation. Let the materials be as much as you can your own; but endeavour to possess yourself of their skill in putting them together, and in finishing; so that your work may in evenness, solidity, and lustre, resemble the master-pieces which they have left behind them.

He who takes the whole is rather a plagiary than an imitator: but he who, rich in a fund of his own, adds to it by dis-

* Estcourt. See *Spectator*.

creetly

‘creetly borrowing from the antients, transferring into his performance their skill and spirit, and making one regular uniform work, is truly an imitator, and may be allowed to have the praise of an original.’

‘I have purposely avoided, in this lecture, the mention of imitating modern writers. In the same language it is scarcely to be ventured upon; and, indeed, is not to be attempted without very great caution in any. The writings of the antients are considered, by common consent, as a kind of public magazine, to which authors of all nations may repair, and take from thence what materials they want. If they have skill enough to work them up well, they are deemed the property of the workmen; but every composition of a modern is regarded as belonging to the author alone, which no other can with honour invade.’

We cannot pretend to give a minute detail of all the component parts of this treatise: a whole Number would be hardly sufficient for such a criticism; nor is it in our power to animadvert upon every thing that occurs, contrary to our opinion: it may be necessary, however, to give a small taste of our author's poetical capacity. For this purpose we shall insert the following poem, after having observed that Dr. Lawson, in censuring Mr. Pope for ungrammatical English, ought to have remembered that there is a solecism of the same nature in the very first line of this performance.

“O thou, who IMP'D with praise the muse's wing,”

It ought to have been *who did'ſt imp*, or, *who imp'dſt*, if such an harsh word can be safely pronounced either in verse or prose.

To Doctor EDWARD MAURICE.

‘O THOU, who imp'd with praise the muse's wing,
 ‘ Yet feeble, still behold with gracious eyes
 ‘ What from the critick's chair she dares to sing,
 ‘ Unequal far I ween to such emprise.
 ‘ Yet should'ſt thou, OSSORY, propitious smile,
 ‘ Fearlesſ, tho' weak, she'd urge the bold design,
 ‘ Maugre foul envy and detraction vile;
 ‘ For ev'ry form of eloquence is thine,
 ‘ Whether high truths thou teach in nervous prose,
 ‘ Or fancy's glitt'ring wealth in tuneful strain disclose,
 ‘ Such mitred *Bembus* on th' *Ausonian* coast,
 ‘ To *Latian* notes join'd native *Tuscan* rhyme,
 ‘ At one the poet's and historian's boast;
 ‘ Such *Vida*, critick sage, and bard sublime.

‘ Yet

“ Yet what avails, if action's current stray,
 “ The poet's song, or preacher's eloquence ?
 “ Thy life is still more perfect than thy lay,
 “ And manners add new energy to sense.
 “ Here, sons of ALMA, look, here emulate ;
 “ For genius few, but all may virtues imitate.

I.

“ Ye plains adorn'd in nature's lavish pride,
 “ Where spring and autumn ever-smiling dwell,
 “ Thou stream, whose waters fast by *Lima* glide,
 “ Imperial city, take my last farewell :
 “ Oft straying on thy banks thro' citron groves,
 “ The fair *CORNELIA* heard my tender pain,
 “ With smiles and blushes heard : (Ill-fated loves
 “ Which parents stern forbid and avarice mean !)
 “ Pity a wretch from ev'ry comfort torn,
 “ And driv'n to native soil in banishment forlorn.

II.

“ And ye rich tow'r's of *Callao*, that inclose
 “ The fairest maid e'er seen by mortal eyes,
 “ Late scene of joy now chang'd to bitter woes,
 “ Receive my last adieu, these parting sighs.
 “ Thou sun, this world's long worship'd God supreme,
 “ Outcast of thy blest land, sad imp of woe,
 “ Why linger I beneath thy unfelt beam,
 “ Bereft of life, of her ?—Ah, there bestow
 “ Thy choicest gifts, health, joy ; if such there be,
 “ Last grant her love a youth, more fond, more true
 than me.”

III.

“ Thus from the ship's tall deck Mendoza mourn'd,
 “ His eyes on *Callao* fix'd : beneath resound
 “ The busy crew ; for ev'ry bosom burn'd
 “ To reach *Iberian* shores, sweet natal ground :
 “ As bees that to provide new seats prepare,
 “ With hoarse mix'd hum and rustling pinions, crowd,
 “ The straw-built dome resounds ; they mount in air,
 “ Eager for flight, and hang a living cloud.
 “ Kind zephyrs breath, sails open, streamers fly,
 “ The shores, the ports, the streets rebound the sailor's cry.

IV.

“ When sudden shifts the scene,—Dire sights astound
 “ All hearts : from op'ning skies red lightnings gleam,
 “ Still bursting quicker ; till heav'n's convex round
 “ Envelop'd, seems one canopy of flame.

- ‘ Deep hollow rumblings roll thro’ earth’s dark womb,
- ‘ Like billows breaking on a distant shore ;
- ‘ Low-murmuring first, but louder soon become
- ‘ Than volly’d thunder, or *Bellona*’s roar,
- ‘ The *Cordelliers* their entrails, molten stone
- ‘ And metals, hurl on high ; the burning caverns groan.

V.

- ‘ Then *Callao*’s domes and *Lima*’s princely tow’rs
- ‘ All glitt’ring with *Potosi*’s precious ore,
- ‘ Quake on the waving ground, like slender flow’rs
- ‘ That tremble at the blast of *Eurus* frore ;
- ‘ This way and that they bend, ’till loosen’d quite
- ‘ The massy fabricks tumble down ; beneath
- ‘ In pond’rous ruins whelming many a wight,
- ‘ That wanted care, or speed, to shun such skaith :
- ‘ Ah, slain unweeting ! some retir’d from day
- ‘ In silent slumber ; some o’er evening banquet gay.

VI.

- ‘ Then might you see the crowds distracted roam,
- ‘ Thronging thro’ streets to fields and open air,
- ‘ For safety flying from their treach’rous home.
- ‘ Here mothers at the breast their infants bear :
- ‘ Round the sad husband’s neck with vain embrace.
- ‘ There cling new-marry’d dames, whilst up and down
- ‘ Virgins and hoary fires with frantick pace
- ‘ Totter : beneath their footsteps rocks the town.
- ‘ Their last relief in pray’r, to heav’n they call
- ‘ With late devotion ; one huge ruin swallows all.

VII.

- ‘ Night wraps all nature in her pitchy robe ;
- ‘ Fame says, the yawning graves gave up their dead.
- ‘ Forth issue spectres o’er th’ astonish’d globe,
- ‘ *Indians*, who by *Spain*’s cruel av’rice bled.
- ‘ These, with dire goblins in the wild uproar,
- ‘ Combin’d, the crashing elements confound,
- ‘ Shake the curs’d land yet red with guiltless gore,
- ‘ And mix loud yellings with the whirlwind’s sound ;
- ‘ Dreadful avengers ! and with fell delight
- ‘ Their proud oppressors whelm in gulphs of endless night.

VIII.

- ‘ Earth, by contending min’rals inly torn,
- ‘ Yawns wide ; part sink into her bowels drear
- ‘ Ingulf’d ; part upwards by explosion born
- ‘ Are hurl’d aloft through the tormented air,
- ‘ Then piece-meal fall. Old Chaos seems again
- ‘ Returning, earth and ocean lie confus’d ;

- Rich works of art float on the distant main,
‘ And scatter'd ships on mid-land rocks are bruis'd.
- Their cloud-top'd brows th' eternal *Andes* bend
‘ To boiling ocean's brim ; and seas to hea'n ascend.

IX.

- The tumult ceas'd ; the sky became serene :
‘ Earth, long convuls'd, to firm repose return'd.
- *Mendoza* view'd, unhurt, the dreadful scene,
‘ And only for his lov'd *Cornelia* mourn'd :
- “ Now art thou lost indeed, unhappy fair,
“ For ever lost, ah, perish'd in thy bloom !
- “ Yet I survive.—Ye pow'rs, why did ye spare
“ A hated life ? Your cruel gift resume.
- “ Earth gape, once more, O snatch me, swallow, rend,
“ And with her mangled reliques mine, sad solace, blend !

X.

- Thus wail'd he stooping o'er the vessel's side :
‘ When floating on the surge, that fretful swell'd,
- A female dight in gay attire he spy'd,
‘ Born on an olive tree, she clasping held.
- Compassion fill'd his breast ; he flew, he seiz'd,
‘ And from the waves the languid burthen rear'd
- Yet breathing : eager on her face he gaz'd,
‘ That lovely in the midst of death appear'd.
- O extasy ! O transport ! heav'nly face !
‘ *Cornelia* panting still, and warm, thine arms embrace.

XI.

- Recall'd by his embrace, life creeps anew
‘ Thro' the chill veins, and shoots a feeble ray,
- With gradual progres lights each kindling hue ;
‘ Last op'ning her bright eyes confirms its sway.
- As one condemn'd to die, who kneeling low
‘ Awaits th' uplifted steel, should mercy come
- With sudden pardon and arrest the blow,
‘ Yet pants and trembles, in amazement dumb ;
- Like passions in thy breast, *Mendoza*, roll ;
‘ Doubt, wonder, conqu'ring joys at length possess thy
‘ foul.

XII.

- “ And dost thou live ? mysterious hea'n ! I bow
“ In adoration of thy high behest ;
- “ Just are thy ways : forlorn and lost but now
“ How hast thou made me beyond utt'rance blest ?

" O let me clasp thee ever thus, my bride,
 " Since parents now no more our loves confine,
 " In safer realms let the dear knot be ty'd,
 " Heav'n by preserving thus, decrees thee mine.
 " Yet raise those eyes, yet listen, fix my fate :—
 " She hears ; that smile consents :—enough ; my joys
 " complete.

XIII.

" Yet happy, thus possess'd of life and you,
 " Pardon this drop ;—'Tis duty's, pity's tear ;
 " This tribute's to a fallen country due :
 " This to thy parent honour'd, tho' severe.
 " And thou dear relique of a world destroy'd,
 " Welcome to life, to health, to bliss. Still glide
 " Thy hours thus heav'n preserv'd, in love employ'd ;
 " And ye, whom worldly views too oft misguide,
 " Read in this day's event heav'n's will made known,
 " Parents, join hearts, not wealth ; to merit gold post-
 " pone."

XIV.

* Thrice happy pair ! Recorded in this lay
 * Your tale, (if to these lays such pow'r be giv'n)
 * Shall to late times this lesson sage convey,
 * *" Virtue and truth are ay the care of heav'n."*
 * And thou blest youth, while smooth the skies and main,
 * Haste with thy charming prize to native soil.
 * Not so triumphant to imperial Spain
 * Return'd *Columbus* from Herculean toil,
 * With sails o'er wond'ring ocean first unfurl'd,
 * Less wealthy in the spoils of a new-conquer'd world."

On the whole, though we do not meet with any thing very striking or new in this performance ; we think the parts are well disposed, the lectures full and regular, the stile clear, correct, and pretty well adapted to the variety of the subjects, though in many places it sinks under them ; the poetry cold, yet not inelegant ; the observations generally just, and the author's erudition well displayed.

ART. VI. *The Tusculan Disputations of Marcus Tullius Cicero. In five books. A new translation. By a Gentleman. 8vo. Whiston.*

THIS part of Cicero's works was corrected by the celebrated Erasmus, who takes that opportunity of severely censuring those pretended literati of his time, that affected to despise Tully as an author, in whose writings nothing was to be found but a parade of high sounding words. "Quam illuc (says he) est varia lectio voluminum, quæ doctissimi Græci de recte beateque vivendo reliquerunt? quanta cognitio, quantaq; memoria priscarum simul et recentium historiarum! tum autem, quam alte cogitationes de vera hominis felicitate! quæ plane declarant illum hoc egisse, quod docebat." In explaining those things that are abstracted from common reasoning and common language, arguments which many people despaired of seeing discussed in the Latin tongue, Cicero (he adds) has treated with the utmost ease, elegance and perspicuity. Nay, he does not scruple to own his belief, that in some cases, this eloquent heathen was actually inspired by the divinity. "Me legentem sic afficere solet M. Tullius, præsertim ubi de bene vivendo differit, ut dubitare non possim, quin illud pectus, unde ista prodierunt, aliqua divinitas occuparit." He then fairly acknowledges, that in all probability the soul of Cicero is now in heaven, although he neither knew the Athanasian creed, nor believed in the doctrine of transubstantiation. "Who, (cries he in a transport) ever sat down to a book of Cicero, without rising from it with composure and satisfaction?" "Quis tam accessit moriens, qui non abierit hilarior? geri videtur quod leges, nec secus afflat animum tuum quidam orationis *ινθετασμός*, quam si ex vivo ipsis pectore, ac felicissimo illo ore manantem audiens."

It was a remark of Quintilian, that, he always took it for granted, a young man was in a fair way of profiting by his studies, when he began to be enamoured of the works of Cicero.

The first of these disputations, turns on this question, "Whether death be an evil?" This argument is discussed in the Socratic manner, by way of dialogue between M. and A. letters which have puzzled the scholia. Lactantius supposes that M. signifies Marcus, and A. his friend Atticus. This opinion has been refuted by Davisius. Olivetus takes it for granted, that M. stands for Marcus, and A. for Auditor: others

again think that by M. is meant Magister, and by A. Adolescens. This at best is a dispute of very little importance.

As the subject of this book is well known, and does not fall properly under our examination, all that the reader can expect is our opinion of the translation, which, we are afraid, is not a work of superlative merit: But, of this matter, the learned may judge for themselves, by the following specimen of the translation, confronted with the original.

Marcus. Mors igitur ipsa, quae videtur notissima res esse, quid sit, primum est videndum. sunt enim, qui discessum animi a corpore putent esse mortem. sunt, qui nullum censemant fieri discessum, sed unum animum et corpus occidere, animumque in corpore extingui. qui discedere animum censem, alii statim dissipari, alii diu permanere, alii semper. quid sit porro ipse animus, aut ubi, aut unde, magna dissentio est. aliis cor ipsum animus videtur: ex quo 'excordes, vecordes, 'concordeſque' dicuntur: et Nasica ille prudens, bis consul, Corculum, et Egregie 'cordatus' homo Catus Aeliu' Sextus.

Empedocles animus esse censet, cordi suffusum sanguinem. aliis pars quaedam cerebri visa est animi principatum tenere. aliis nec cor ipsum placet, nec cerebri quandam partem esse animum: sed alii in corde, alii in cerebro dixerunt animi esse se-

dem

' M. The first thing is to enquire, what death, which seems to be so well known, is; for some imagine death to be the separation of the soul from the body; some that there is no such separation, but that soul and body perish together, and that the soul is extinguish'd with the body. Of those who admit of the soul's separation, some are for its immediate departure, some that it continues a time, others for ever: there is great dispute even what the soul is, where it is, and whence it is deriv'd: with some, the heart itself seems to be the soul, hence the expressions, out of heart, bad hearted, and of one heart; and that prudent Nasica twice consul, was call'd Corculus, i. e. wise heart; and *Ælius* Sextus, a man of noble heart. Empedocles imagines the heart's blood, to be the soul; with others, a certain part of the brain seems to be the throne of the soul; others neither allow the heart nor a certain part of the brain to be the soul; but some would have the heart to be the seat and man-

dem et locum. animum autem alii animam, ut fere nostri declarant, nominari: nam et agere animam, et efflare dicimus, et animosos, et bene animatos, et ex animis sententia: ipse autem animus ab anima dictus est. Zenoni Stoico animus ignis videtur. Sed haec quidem, quae dixi, cor, cerebrum, animam, ignem, vulgo: reliqua fere singuli, ut multi ante veteres. proxime autem Aristoxenus, musicus, idemque philosophus, ipsius corporis intentionem quandam, velut in cantu et fidibus, quae harmonia dicitur; sic ex corporis totius natura et figura, varios motus cieri, tanquam in cantu sonos. hic ab artificio suo non recessit, et tamen dixit aliquid, quod ipsum quale esset, erat multo ante et dictum et explanatum a Platone. Xenocrates animi figuram et quasi corpus negavit esse, verum numerum dixit esse, cuius vis, ut jam antea Pythagorea visum erat, in natura maxima esset. ejus doctor Plato triplicem finxit animam; cuius principatum, id est, rationem, in capite, sicut in arce, posuit: et duas partes separare voluit, iram et cupiditatem, quas locis disclusit; iram in pectore, cupiditatem subter praecordia locavit.

Dicaear-

mansion of the soul; others, the brain. Some would have the soul, or spirit, to be air, as we generally do; the name signifying as much, for we say to breathe, to expire, to be animated, &c. and the Latin word for the spirit implies breath. The soul seems to Zeno the stoic, to be fire. But what I have said of the heart's blood, air, and fire, are general opinions; the rest are tenets of particulars, of which there were formerly many amongst the antients.

The latest is Aristoxenus, both musician and philosopher; he maintains a certain intension of the body, like what is called harmony in music, to be the soul. Thus from the figure and nature of the body, various motions are excited, as sounds from an instrument. He stuck close to his profession, and yet he said something, whatever it was, which had been said and explain'd a great while before by Plato. Xenocrates denied that the soul had any figure, or any thing like matter; but said it was a number, the power of which, as Pythagoras thought, some ages before, was the greatest in nature: his master Plato had imagin'd a three-fold soul; the chief, i. e. reason, he had lodg'd in the head, as in a tower; and being willing to separate the other two, he placed anger in the F f 4 breast,

Dicaearchus autem in eo sermone, quem Corinthi habitum tribus libris exponit, doctorum hominum disputantium, primo libro multos loquentes facit: duobus Pherecratem quendam Phthiotam senem, quem ait a Deucalione ortum, differentem inducit, nihil esse omnino animal, et hoc esse nomen totum inane, frustraque animalia et animantes appellari: neque in homine inesse animum, vel animam, nec in bestia: vimque omnem eam, qua vel agamus quid, vel sentiamus, in omnibus corporibus vivis aequabiliter esse fusam, nec separabilem a corporé esse, quippe quae nulla sit, nec sit quidquam, nisi corpus unum et simplex, ita figuratum, ut temperatione naturae vigeat et sentiat. Aristoteles longe omnibus (Platonem semper excipio) praestans et ingenio et diligentia, cum quatuor nota illa genera principiorum esset complexus, e quibus omnia orientur, quintam quandam naturam censemus esse, e qua sit mens. cogitare enim, et providere, et discere, et docere, et invenire aliquid, et tam multa alia, meminisse, amare, odire, cupere, timere, angi, laetari: haec et similia eorum in horum quatuor generum nullo inesse putat. quin-

tum

breast, and desire under the pectora. But Dicæarchus, in a discourse of some learned disputants, held at Corinth, which he gives us in three books; in the first of which he makes many speakers; in the other two he introduces a certain Pherecrates, an old man of Phthios, who, as he said, was descended from Deucalion; asserting, that there is in fact no soul; and that it is a name, without a meaning; and that it is idle to say, animals, or animated; that neither men nor beasts have minds or souls; and that all that power, by which we act or perceive is equally infused into every living creature, and is inseparable from the body, for it then would be nothing; nor is there any thing besides one simple body, so fashioned, as to live and have its sensation, from the temperature of nature. Aristotle, superior to all, both in parts and industry, (I always except Plato) having embraced these four known sorts of principles, from which all things deduce their original, imagines there is a certain fifth nature, from whence comes the soul; for to think, foresee, to learn, to teach, to invent any thing, and many others; as, to remember, to love, to hate, desire, to fear, to be pleased or displeas'd; these, and such like, are, he thinks, in none of those four kinds: He adds

a

tum genus adhibet, vacans nomine: et sic ipsum animum, *ὑπελέχεια* appellat novo nomine, quasi quandam continuatam motionem et perennem. nisi quae me forte fugiunt, hae sunt fere omnium de animo sententiae. Democritum enim magnum quidem illum virum, sed levibus et rotundis corpusculis efficientem animum concursu quodam fortuito, omittamus. nihil est enim apud istos, quod non atomorum turba conficiat. harum sententiarum quae vera sit, deus aliquis viderit: quae verisimillima, magna quaestio est. utrum igitur inter has sententias dijudicare malum, an ad propositum redire? Auditor, cuperem equidem utrumque, si posset: sed est difficile confundere. quare si, ut ista non differantur, liberari mortis metu possumus, id agamus. sin id non potest, nisi hac quaestione animorum explicata, nunc, si videtur, hoc: illud, alias. Marcus. quod malle te intelligo, id puto esse commodius. efficiet enim ratio, ut quaecumque vera sit earum sententiarum, quas exposui, mors aut malum non sit, aut sit bonum potius, nam si cor, aut sanguis, aut cerebrum est animus, certe, quoniam est corpus, interibit cum reliquo corpore: si anima est fortasse, dissipabitur: si ignis, existin-

‘ a fifth kind, who has no name, and thus by a new name he calls the soul *ὑπελέχεια*, as it were a certain continued and perpetual motion.

‘ If I have not forgot, these are the opinions of all, concerning the soul. I have omitted Democritus, a very great man indeed, but who deduces the soul from the fortuitous concourse of light and round corpuscles, as with them, the crowd of atoms can effect every thing. Which of these opinions is true, some God must determine: The great question with us is, which has the most appearance of truth: Shall we determine between them; or return to our subject? A. I could wish both, if possible; but it is difficult to mix them; therefore, if without a discussion of them we can get rid of the fears of death, let us proceed to do so; but if this is not to be done without explaining the question about souls, let us have that now, the other, another time. M. I take that to be best, which I perceive you are inclined to; for reason will evince, that let either of the opinions I have stated be true, death cannot be an evil: For if either the heart, the blood, or brain, be the soul, certainly, as corporeal, it will perish with the rest of the body; if it should be air it will be dispersed; if fire extin-

existinguetur: si est Aristoxeni harmonia, dissolvetur. quid de Dicaearcho dicam, qui nihil omnino animum dicat esse? his sententiis omnibus nihil post mortem pertinere ad quemquam potest. pariter enim cum vita sensus amittitur, non sentientis autem, nihil est, ullam in partem quod intersit. reliquorum sententiae spem afferunt, si te forte hoc delectat, posse animos, cum e corporibus excesserint, in caelum, quasi in domicilium suum, pervenire. Auditor. me vero delectat, id que, primum ita esse; deinde, etiam si non sit, mihi tamen persuaderi velim. Marcus. quid tibi ergo opera nostra opus est? num eloquentia Platonem superare possumus? evolve diligenter ejus eum librum, qui est de animo: amplius quod desideres, nihil erit. Auditor. feci mehercule, et quidem saepius: sed nescio quo modo, dum lego, assentior; cum posui librum, et mecum ipse de immortalitate animorum coepi cogitare, assensio omnis illa elabitur. Marcus. quid hoc? dasne aut manere animos post mortem, aut morte ipsa interire? Auditor. do verò. Marcus. quid, si maneant? Auditor. beatos esse concedo. Marcus. si intereant? Auditor. non esse miseros, quoniam ne sint quidem. jam istuc, coacti a te, paulo ante concessimus.

Marcus.

‘ extinguished; if Aristoxenus’s harmony, disconcerted. What I shall say of Dicæarchus, who denies there any soul? In all these opinions, there is nothing to affect any one after death; for all feeling is lost with life, and where there is no sensation, nothing can interfere to affect us: The opinions of others are charged with hope; if it is any pleasure to you to think, that souls, after they leave the body, may go to heaven, as their abode. A. I have great pleasure in that thought, and it is what I most desire; but should it not be so, I still am very willing to believe it. M. What occasion have you then for my assistance? Am I superior to Plato in eloquence? Turn over carefully his book that treats of the soul, you will have there all you can want. A. I have indeed done that, and often; but I know not how, I allow of it whilst I am reading; but when I lay down the book, and begin to reflect with myself on the immortality of the soul, that conviction vanishes. M. How comes that? Do you admit it that souls exist after death, or that they perish in death? A. I agree to that. M. What if they should exist? A. I allow them happy. M. If they perish? A. I cannot think they are unhappy, because they have no existence. You drove me to that concession

Marcus. quo modo igitur aut cur mortem malum tibi videri dicis, quae aut beatos nos efficiet, animis manentibus, aut non miseros, sensu carentes? Auditor. expone igitur, nisi molestum est, primum animos, si potes, remanere post mortem: tum, si minus id obtinebis, (est enim arduum) docebis carere omni malo mortem. ego enim istuc ipsum vereor, ne malum sit, non dico carere sensu, sed carendum esse. Marcus. auctoribus quidem ad istam sententiam, quam vis obtineri, uti optimis possumus; quod in omnibus causis et debet et solet valere plurimum: et primum quidem omni antiquitate; quae quo propius aberat ab ortu et divina progenie, hoc melius ea fortasse, quae erant vera, cernebat. itaque unum illud erat insitum priscis illis, quos Cascos appellant Ennius, esse in morte sensum, neque excessu vitae sicut deleri hominem, ut funditus intererit: idque cum multis aliis rebus, tum e pontificio jure et caeremoniis sepulcrorum intelligi licet: quas maximis ingeniiis praediti nec tantâ curâ coluissent, nec violatas tam inexplicabili religione sanxissent, nisi haesisset in eorum mentibus, mortem non interitum esse omnia

cession but just now. M. How then can you maintain any suspicions of death's being a misery, which either makes us happy, the soul continuing; or not unhappy, as void of all sensation?

A. Explain therefore, if it is not troublesome, first, if you can, that souls exist; then, should you fail in that, for it is very difficult, that death is free of all evil; for I am not without my fears, that this itself is an evil, I do not say, the immediate deprivation of sense, but, that we shall be deprived. M. I have the best authority in support of the opinion you desire to have established, which ought, and generally has, great weight in all cases. And first, I have all antiquity on that side; which the nearer it is to its origin and divine descent, possibly by that discerns truth the clearer: This very thing then, was adopted by all those ancients, whom Ennius calls, in the Sabine tongue, Casci; that in death there was a sensation, and that, when men departed this life, they were not so entirely destroyed, as to perish absolutely. And this may appear as from many other things, so from the pontifical rites, and funeral obsequies, which men of the best sense had not been so solicitous about, nor fenced from any injury with such severe laws, but from a firm persuasion, that

nia tollentem atque delentem, sed quandam quasi migrationem commutationemque vitae, quae in claris viris et foeminis dux in caelum soleret esse, in caeteris humi retineretur, et permaneret tamen. ex hoc et nostrorum opinione,

Romulus in caelo cum diis agit aevum, ut famae assentiens dixit Ennius: et apud Graecos, indeque perlapsus ad nos, et usque ad Oceanum Hercules tantus et tam praesens habetur deus. hinc Liber deus, Semele natus: eademque famae celebritate Tyndaridae fratres, qui non modo adjutores in praeliis victoriae populi Romani, sed etiam nuntii fuisse perhibentur. quid? Ino, Cadmi filia, nonne Leucothea nominata a Graecis, Matuta habetur a nostris? quid? totum prope caelum, ne plures persequar, nonne humano genere completum est?

that death was not so entire a destruction as to leave nothing remaining, but a certain transmigration as it were, and change of life; which usually conveyed the illustrious of both sexes into heaven, confining others to the earth, but so as still to exist. From this, and the sentiments of the Romans,

In heaven Romulus with gods now lives.

Ennius saith, on common report: Hence Hercules is held so great and propitious a god amongst the Greeks, from whom we received him, as he is also by those who inhabit the borders of the ocean. Hence Bacchus was deified, the offspring of Semele; and from the same illustrious fame we receive Castor and Pollux, as gods, who are reported not only to have helped the Romans to victory in their battles, but to have been the messengers of their success: What? Ino, the daughter of Cadmus, is she not called Lucothea, by the Greeks, and Matuta, by us? What? is not all heaven (not to dwell on particulars) fill'd as it were, with the offspring of men?

There are some circumstances in this translation, from which we suspect that the author has made too free with the French translator of Cicero's works. For example;

*Acherontia templa, alta, orci, pallida
Leti, obnubila, obfita tenebris loca.*

He translates thus:

The hallowed roofs of Acheron, the dread
Of Orcus, and the pale *Sejour* of the dead.

Now the intelligent reader will not only perceive, that this is not the meaning of the Latin distich, which signifies,

The lofty Acherontian temples of Orcus,
The dim, the dark, and dreary mansions of death;

but likewise, that the word *Sejour* is a native of France, never before (as we apprehend) adopted into the English language.

We cannot, however, deny that there is some merit in this translation; as the meaning of the original is generally preserved: But, he that has no other acquaintance with Cicero, than what is to be acquired in this performance, will entertain a very imperfect idea of that author's spirit, elegance, and expression.

ART. VII. *Remarks upon the Natural History of Religion, by Mr. Hume. With dialogues on heathen idolatry, and the christian religion. By S. T. 8vo. Dodsley.*

FEW writers have been more admired, more opposed, and misrepresented than the ingenious author of the Essays, of which the Natural History of Religion makes one. He has been accused of heterodoxy in religion; of broaching doctrines destructive of Christianity, and the fundamentals of piety and virtue. As a moralist, we have heard him called obscure and paradoxical; as a politician, wild and ideal; though we do not remember to have seen those positions made good by a pen half so masterly as his own. Mr. Hume's sentiments are generally new, ingenious, and deep, the result of a sound judgment, and fine imagination. If sometimes they do not bear the stamp of truth, they have at least the recommendation of novelty, well expressed, and deduced in a manner so obvious and easy, that we are only surprised the reflections did not occur to ourselves; although, upon farther deliberation, we find them drawn from a long and intricate chain of thought. That he is faultless as a politician and moralist, is what we will not assert. His extreme refinement, subtlety, and abstractedness, must undoubtedly lead him often into error; and always fit his maxims rather for the closet than for life and practice. But these are blemishes of a venial nature, if they are blemishes, since they tend to improve the rational faculty, fix the attention, and open the mind to a full display and exertion of its powers. But he himself has given the best defence of this kind of writing prefixed to his Political Essays, to which we refer our readers, as we cannot quote the passage for want of room.

Mr.

Mr. Hume is here accused by our author of positions which reflect upon the dignity of the species, as well as the truth of revealed religion. He is attacked with the candor and good breeding of a gentleman, with the erudition of a scholar; but, if we may draw a comparison, with a capacity, a closeness, and precision inferior to his own. There is something easy, polite, but loose and superficial, in the manner of our author. A few private letters introduce a personal conference among two or three friends, the subject of which turns upon some notions advanced by Mr. Hume. The dialogue, without the depth, or perhaps, the genteel freedom of Plato, Tully, and Berkley, has at least the merit of being equal to most modern productions in this way. *Inter silvas a^cademia querere verum*, pursuing truth through lawns, woods, and groves, investigating points of abstruse philosophy in common discourse, we fear, is not very suitable to the taste and manners of the age. Most conversations take a turn so very different from the subject of the dialogue before us, that we will not hesitate to affirm it would be condemned by a fine gentleman as forced, unnatural, and favouring of pedantry and the college. Acasto, having read Mr. Hume's *Essay on Natural Religion*, digests the sentiments of his friend Theophilus upon it. Theophilus writes thus in return:

‘ I sat down with a full expectation of being highly entertained with the perusal of the pamphlet which you recommended to me in your letter; for the character of its author, and the plan he proposes to pursue, gave me great hopes of finding some new light flung upon the obscure parts of antiquity: but you may judge of the satisfaction it afforded me in this respect by the following abstract.’

“ It appears to me (says Mr. Hume) that if we consider the improvement of human society, from rude beginnings to a greater state of perfection, polytheism or idolatry was, and necessarily must have been the first and most ancient religion of mankind. This opinion I shall endeavour to confirm by the following arguments.”

Mr. Hume's argument he states in the following manner. As far as history reaches, the popular religion of most countries is found to have been polytheism; and as mankind was altogether ignorant and barbarous before the knowledge of letters, or the discovery of any art or science, so unable in such a state to find out the principles of theism; therefore polytheism must have been their first and most ancient religion. He then observes, * that

that the incapacity of a people unacquainted with the arts and sciences, to find out the principles of theism, should be demonstrated, before this argument can have any weight or validity whatever; otherwise mankind may reasonably be supposed to have made this discovery, long before the arts and sciences were known. For the works of the creation are the certain, and have been the perpetual testimony of the existence of a God, and reason is the medium with which the human creature, from the very first period of its being, hath been furnished to discover it: it always saw the sun enlivening every part of the creation, the earth bringing forth provision for its use, the seasons returning in the utmost regularity and order; it must always have observed itself to be surrounded by an innumerable species of creatures, and could not help perceiving its own inability to form or give life to the meanest insect: and from that reflection must have been immediately led to conclude, that this beauteous scene of things must certainly have been created by a being infinitely superior in wisdom and power to man. But the mind did not want the irradiation of the arts, to enable it to discover this truth; for neither the utmost perfection in architecture, sculpture, painting, or statuary, would lead it to such contemplations as these. In succeeding ages, indeed, when mankind were acquainted with the sciences, they might have acquired more refined proofs of a deity: as the beautiful symmetry of parts which is conspicuous in the human frame, is an infallible conviction to the anatomist of the wisdom of its author; the laws of gravity in the heavenly bodies will afford the astronomer the most august idea of that being who first put them into motion. But it will be too peremptory to affirm, that the illiterate *ancient* might not from pure intellect contemplate this scene of things, with the same rapture of admiration, with the same emotions of gratitude towards his Creator, as the cultivated *modern*. Education indeed may polish the reflections of mankind, but it cannot generate them; and you must necessarily suppose the seeds of knowledge to be planted in the peasant, before they can be expanded into the arts and sciences in the philosopher. So mankind were as able to discover the existence of a God in the remotest ages of antiquity, as at present; and consequently it neither contradicts any appearance of probability to assert, that notwithstanding as far as history reaches, mankind in ancient times appear to have been polytheists; yet in more ancient times, before the knowledge of letters, or the discovery of any art or science, men entertained the principles of theism. That is, while they were ignorant of these accomplishments, they discovered truth, but were afterwards compelled to embrace

brace idolatry, for political purposes. Neither doth such an assertion contradict our experience of barbarous nations, who are not all idolaters: the natives of New England believe in a supreme power, that created all things, whom they call Kichtan, and those of Canada believe in the existence of a God.'

Here we must observe, that Mr. Hume seems to attribute too much to the cultivation of the mind, and our author too little; both in extremes. Before any considerable progress was made in the arts of society, and man's care was engrossed by an attention to the necessities, the weakness, and the wants of his nature, we think it improbable he should be equally affected with the beauty, the order, and the wisdom which appears in the universe, as a mind more at ease and liberty to pursue its own speculations would be. The grossest and most unpolished understanding may perceive something in the great oeconomy of the whole superior to chance or its own powers; but it requires reflection, deep study, and attention, to assign this to one being, all-wise and powerful. Nor do we think our author has satisfactorily proved, that idolatry and polytheism was a political institution. For, granting the necessity of it in the more dark and barbarous ages, we can see no reason for its being continued under the civilized governments of Greece and Rome. The arguments to evince the necessity of polytheism in these will hold good to this day, the common people of modern times being equally ignorant with Greeks and Romans of the same rank, of the true principles of pure theism. Nor is revelation, and the weight of sacred authority, sufficient to remove this objection, unless it can be demonstrated that the vulgar are capable of comprehending the force of scripture evidence. Our author observes, that Socrates, Plato, Cicero, and the wise, had a religion pure and unmixed with the prejudices and absurdities of that established by law and custom: but does this prove any thing more, than that men of discernment and philosophy will find room to vary in something from every religious institution. Many of the doctrines of the Roman catholic religion are different from the private sentiments of several professors of that religion; yet will no man assert, that the whole is political. Sectarists laugh at us, and we at the sectarists; but neither of us imagine that the differences arise from political views, while we all live under the same laws and government. In short, though we are persuaded of the piety and purity of our author's intentions, yet we cannot help being of opinion, that consequences of more dangerous tendency than any position of Mr. Hume's may be drawn from his conjecture. We are equally friends

friends to literary and civil liberty with this gentleman. To think is the prerogative of a rational creature, and freely to declare its sentiments the almost peculiar privilege of a British subject; but then we agree with our author, ' that this liberty is designed for the investigation of truth, and should be safely preserved from the abuses of the free-thinker, or attacks of the bigot, when he wants to destroy it.' Every conjecture and position, however good the intention, ought to be traced thro' all its consequences; since it is not enough to refute one dangerous assertion, whilst another equally pernicious in fact, tho' not in appearance, is substituted in its stead. Upon the whole, we admire the freedom, the delicacy, and erudition of our author; but we differ from him with regard to the tendency of his doctrine.

In his Dialogue on the christian religion, the talents of our author appear to greater advantage, and more upon a level with his judicious antagonist, than hitherto they have done: Here, we think, he has fairly refuted Mr. Hume, and with great address has turned his own weapons against him. The following extract will give the reader a clear idea of the manner and capacity of our author.

' The whole force of Mr. Hume's arguing against the miracles is founded on the several uses, and observations he makes of *experience*. He says, " Suppose that the fact which the testimony endeavours to establish, partakes of the extraordinary and the marvellous; in that case, the evidence, resulting from the testimony, receives a diminution greater or less, in proportion as the fact is more or less unusual. The reason, why we place any credit in witnesses and historians, is not from any *connexion* we perceive *a priori* betwixt testimony and reality, but because we are accustomed to find a conformity betwixt them. But when the fact attested is such a one as has seldom fallen under our observation, here is a contest of two opposite experiences; of which the one destroys the other as far as its force goes, and the superior can only operate on the mind by the force which remains. The very same principle of experience, which gives us a certain degree of assurance in the testimony of witnesses, gives us also, in this case, another degree of assurance against the fact which they endeavour to establish; from which contradiction there necessarily arises a counterpoise, and mutual destruction of belief and authority.

' Thus doth this gentleman lay it down as a rule, that it must be *experience* alone which can give authority to any hu-

‘ man testimony, and consequently that we must refuse our assent to the truth of any thing which is not conformable to our own knowledge and observation, notwithstanding it is attested by the unanimous reports of a number of witnesses of integrity and reputation.

‘ Let us examine the propriety of this rule, by considering some facts which are recorded in history: for instance, the manner in which the mechanical powers were compounded, when Syracuse was defended against the Romans by the engines of Archimedes, and when the Colossus of Rhodes was erected, and when many other magnificent works of the ancients were performed, is not conformable to our knowledge and observation: nay, to produce instances of things which are now in being; the art that was made use of to raise those prodigious stones of which the pyramids of Egypt, and Stonehenge upon Salisbury plain, are compounded, is still unknown to us, and contrary to our experience. If then we enquire into the credibility of these facts in Mr. Hume’s words, we must say, ‘ That the facts which the testimony endeavours to establish, partake of the extraordinary and the marvellous; so that the evidence resulting from the testimony receives a diminution greater or less, in proportion as the fact is more or less unusual. But the facts attested are such as have seldom fallen under our observation, and consequently here is a contest of two opposite experiences, of which the one destroys the other as far as its force goes, and the superior can only operate on the mind by the force which remains. The very same principle of experience, which gives us a certain degree of assurance in the testimony of the witnesses, gives us also in this case another degree of assurance against the fact which they endeavour to establish; from which contradiction there necessarily arises a counterpoise and mutual destruction of belief and authority; and consequently we are neither to believe that Syracuse was thus defended by Archimedes, or that the Colossus, the pyramids, or Stonehenge, were ever erected, as we never knew, observed or experienced such a composition of the mechanical powers as was employed to perform them.’ Thus must we be led by this gentleman’s plan of reasoning, to disbelieve not only transactions which are confirmed by the most indisputable evidence, but even matters of fact.

‘ But this is only the introduction, and the mighty difficulty is still to be surmounted: Mr. Hume proceeds to observe, that in order to increase the probability against the testimony of witnesses, let us suppose that the fact which they affirm, instead

" stead of being only marvellous, is really miraculous; and suppose also, that the testimony, considered apart, and in itself, amounts to an entire proof; in that case there is a proof against a proof, of which the strongest must prevail, but still with a diminution of its force, in proportion to that of its antagonist. A miracle is a violation of the laws of nature; and as a firm and inalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined."

• This is undoubtedly a true definition of a miracle, and the proof against this miracle (as he observes) is as entire as any argument from experience can possibly be imagined. But Mr. H. may be pleased to consider, that no proof can be taken against the existence of a miracle from *experience*; for if it was agreeable and common with our experience, it would be no miracle; and its disagreement with it, is no greater proof that there were not such violations of the laws of nature about 1750 years ago, than our having never experienced the terrible eruptions of an earthquake in these kingdoms, is a proof that no such accident happened at Lisbon in 1755. The truth of each fact stands upon the testimony of witnesses, to most people of this nation, and so according to Mr. H. plan, they are neither of them to be believed; for *tho' the testimony of each* "considered apart amounts to an entire proof, yet here is a proof against a proof. A miracle (or an earthquake) is a violation of the laws of nature; and as a firm and inalterable experience has established these laws, the proof against a miracle (or an earthquake) from the very nature of the fact, is as entire as any argument from experience can possibly be imagined."

• Thus then the very nature of miracles being founded in their contradiction to our experience, (however we may be influenced by it in the common affairs of life) yet experience hath certainly no sort of concern, when miraculous events are the objects of our enquiry; and we must necessarily depend upon the testimony of witnesses, for their truth, unless we suppose that the violation of the laws of nature should be frequently made, and this scene of things be changed into confusion and disorder for our conviction.

• If the deist then would destroy all credibility that may be given to miracles, he should demonstrate the impossibility of their being effected by any power whatever, either human or

‘ divine, or that the testimony which may be at any time given of them, is altogether false. But as I presume, he will allow, that the Supreme being, who first constituted order, can change it when he pleases, I shall therefore confine myself to the last.’

The dialogue begins with some fine observations on the internal evidence of the christian religion, and strong arguments of its divinity from the perfect harmony subsisting between the dictates of reason and revelation. It concludes with a few judicious and elegant remarks upon the various conclusions drawn and sects formed from a system of religion and morality, the most simple, pure, and rational, that can be imagined.

We recommend this performance to our readers as a work of learning, taste, and merit; wherein he will find satisfaction without conviction, and an elegant and liberal turn of sentiment, without, perhaps, the strongest powers of the discursive faculty.

By the title to this performance, we were led to imagine, that the remarks on the *Natural History of Religion* had been made by Mr. Hume; and the dialogues, &c. by St. T.—There, indeed, seems to be a want of precision in the expression.

ART. VIII. The Method of cultivating Madder, as it is now practised by the Dutch in Zealand: (where the best Madder is produced) with their Manner of drying, stamping, and manufacturing it for use. Embellished with Draughts of their Buildings and Kilns erected for that Purpose. To which is added, the method of cultivating Madder in England, from many Experiments made in the Course of thirty years on the Culture of that useful Plant. By Philip Miller, F. R. S. Rivington.

THIS treatise, inscribed to the lord viscount Folkestone, as president of the society of arts, manufactures and commerce, is a new and useful offering to the community, by an ingenious naturalist, to whose labours the public had before been greatly indebted.

Madder is so essentially necessary in dying cloth and staining linen, that without it, these manufactures cannot be carried on: at present we depend upon Holland for this commodity, for which one hundred and eighty thousand pounds are yearly sent out

out of the nation ; and whenever the Dutch shall think proper to inhaunce the price, or with-hold it intirely, we must either acquiesce, or endeavour to supply ourselves, by cultivating the plant in England. Formerly there was raised in England, a sufficient quantity for our own manufactures, and even an overplus for exportation : but, the farmer was discouraged from prosecuting the culture, by disputes and litigations that arose concerning the tithes upon it, which could not be easily ascertained. This objection, however, is now removed by two laws passed in the last session of parliament, to encourage the growth of madder in England, by ascertaining the tithe thereof. A short abstract of these we shall insert.

In the first, it is enacted, " That no madder shall be carried off the ground on which it grows, before the tithe thereof be paid.

" This act is not to extend to charge any lands discharged by any *Modus Decimandi*, antient composition, or other discharge of tithes by law.

" The act is to continue in force for the space of fourteen years, and from thence to the end of the then next session of parliament, and no longer."

In the second, it is further enacted, " That if any person shall steal, or wilfully or maliciously pull up, or destroy, any madder roots growing, or being in the lands or grounds of any person ; and shall be thereof convicted before any justice of the peace of the county, or place, where the offence shall be committed, either by self-confession of the party offending, or by the oath of any credible witness (which oath such justice or justices is and are thereby authorised and impowered to administer) he shall, for the first offence, pay to the owner of the madder roots such satisfaction for his damage, and within such time, as the said justice shall appoint : and shall moreover pay down unto the overseers of the poor of the parish, for the use of the said poor, such sum not exceeding ten shillings, as the justice shall think proper ; and in default thereof shall be committed to the house of correction, for any time not exceeding one month ; or shall be whiped by the constable, or other officer, at the discretion of the justice : and being convicted of the like offence the second time, he shall be committed to the house of correction for three months.

“ But all prosecutions for any such offence, are to be begun
“ within thirty days after the offence committed.”

Mr. Miller, with a view to promote the intention of the legislature in this laudable pursuit, has, with great pains and expence, obtained exact information of all the methods practised by the Dutch in Zealand, in the cultivation of this valuable plant, as well as in curing the roots. He begins with a botanical description of the madder or *rubia tinctorum*, which he distinguishes from two other sorts of inferior quality, though used for the same purpose: then he proceeds to explain the whole process as it is performed by the Zealanders; and this he illustrates in its different branches, with plans of the cold stove, the arched room with the kiln, the tower in which the madder is dried, and the pounding-house, with the mill by which this operation is performed. Lastly, he explains at large the manner in which madder may be more commodiously cultivated in England. As this small treatise, consisting of rules and directions, cannot be properly abridged, the reader will not expect any quotation; but we heartily recommend it to all land-holders, and farmers, as a work abounding with plain, easy, practicable directions, in the execution of which, they will find their private interest connected with public utility.

ART. IX. *A journal of the Campagne, &c. on the Coast of France,*
1758. *Pr, 2s. 8vo. Townshend.*

OF all the pieces which have appeared on the subject of our late expeditions, this is by far the most correct, compleat and satisfactory. It was compiled from the papers of an officer of rank in the service; and whether we consider the matter, the disposition, or the remarks it contains, we will venture to say, it is a commentary or diary not unworthy of any officer in the service. The plates, though indifferently engraved, are such as exhibit a much clearer idea of the situations, than could possibly be obtained from a written description only; and the military orders and instructions yield a further insight into the nature of the service, than we could acquire from a bare detail of what happened in the field. The stile and manner, which is equally pure, concise, and perspicuous, we would recommend as a model for future journals of this nature.

The unfortunate affair of St. Cas is already so well known, that we shall spare the reader the mortification of seeing the account

count of it, extracted from this performance; but, in order to evince the author's qualifications for writing on such subjects, we shall quote the reflections with which the pamphlet is closed.

‘ War is so dreadful in itself, and so severe in its consequences, that the exercise of generosity and compassion, by which the horrors of it are softened, ought to be approved, encouraged, and imitated. Such conduct is amiable, is noble: it is the best practice of virtue, and, indeed, the triumph of human nature: but we ought to use our best endeavours, for deserving this treatment at the hands of a civilized enemy. We ought to be humane in our turn, to those whom the fate of war has subjected to our power: we ought to observe the most rigid discipline among the troops, and religiously abstain from all acts of violence and oppression. Thus a laudable emulation would quickly ensue; and the powers at war vie with each other in humanity and politeness. In other respects, the commander of an invading armament, will always find his account in being well with the common people of the country on which the descent is made: they will be encouraged to bring regular supplies of provision and refreshments, into the camp: they will mingle with the soldiers, and form friendships: they will serve as guides, and messengers: they will let out their cattle for hire, as draught-horses: they will work, as day-labourers: they will discover proper fords, bridges, roads, and defiles: and if artfully managed, communicate many useful hints of intelligence.

‘ Unless great care and circumspection is exerted, in maintaining discipline, and bridling the licentious disposition of the soldiers, such invasions as these will be productive of nothing but miscarriage and disgrace. This is, at best, but a piratical way of carrying on war; and the troops engaged in it are in some measure debauched by the nature of the service. They are huddled together in transports, where the *minutiae* of military order cannot be observed; though the good of the service greatly depends upon a due observance of these forms. The soldiers grow negligent with respect to cleanliness, and the exterior ornaments of dress; they are apt to become slovenly, slothful, and altogether unfit for a return of duty: they are tumbled about occasionally in ships and boats, landed and re-imbarked in a tumultuous manner, under a divided and disorderly command: they are accustomed to retire at the first report of an approaching enemy, and take shelter on another element; nay, their small pillaging parties are often obliged to fly before unarmed peasants. Their duty, on such occasions,

casions, is the most unmanly part of a soldier's business; namely, to ruin, ravage, and destroy: they soon yield to the temptation of pillage, and are habituated to rapine: they give a loose to intemperance, intoxication, and riot; commit a thousand excesses; and when an enemy appears, run on board with their plunder. Thus, the dignity of the service is debased: they lose all sense of honour, and of shame: they are no longer restricted by military laws, nor over-awed by the authority of officers; in a word, they degenerate into lawless buccaneers. From such a total relaxation of morals and discipline, what can ensue, but riot, confusion, defeat, disgrace and ruin.

It may be worth while to consider, whether even all the advantage, that could be expected from such descents, will over-balance these evils, some of which are inevitable; together with the extraordinary expence intailed upon the nation, by equipping armaments of this nature. True it is, we alarm and insult the French coast; employ a considerable number of their troops at home; ruin their trade; protect our own navigation; and secure our country from invasions: but it may be asked, whether all these purposes might not be answered as effectually, at a much smaller expence, by our shipping only.

After all, should it be judged expedient to prosecute this desultory kind of war, our commanders will do well to consider these salutary maxims: "That a landing ought never to be made in an enemy's country, without taking proper precautions to secure a retreat. That the severest discipline ought to be preserved, during all the operations of the campaign. That we ought never to disembark, except upon a well concerted plan; or commence our military transactions, without some immediate point in view. And that a re-embarkation ought never to be attempted, except from a clear, open beach, where the approaches of an enemy may be seen, and the troops covered by the fire of their shipping."

For my own part, I should be glad to know for what reason we remained in France, after the design upon St. Maloes was laid aside; with what view we penetrated so many days march into the country; neglected the repeated intelligence we received; communicated, by beat of drum, our midnight motions to an enemy of double our force; loitered near seven hours in a march of three miles; and, lastly began the re-embarkation of the troops, at a place where no proper measures

had been taken for their cover and defence. I shall likewise presume to suggest, that in case of any future enterprize of this nature, the ministry will find it convenient, to pitch upon a commander of experience, authority, and approved conduct; who, conscious of his own importance, will steadily pursue one uniform plan of action; and will not, from a dangerous diffidence, or yet a more dangerous easiness of temper, either listen to the chimerical projects of vanity and caprice; or yield to the solicitations of hot-brained, youthful temerity.

This is very good advice, and might be more practicable, if there was a greater choice of subjects; but, we are afraid it was not without reason that a certain naturalized foreigner, a hearty friend to Old England, hearing our late disaster described, shrugged up his shoulders, and exclaimed, *Quelle domage! il ny a point des généraux!*

ART. X. *An Essay on Planting, and a scheme for making it conducive to the glory of God, and the advantage of society.* By the Rev. Mr. William Hanbury, Rector of Church Langton in Leicestershire. 8vo. Rivington. Pr. 1s.

THE scheme recommended in this pamphlet, is equally laudable and romantic.—While some rectors we could name, are employed in collecting their tythes, and fleecing their flocks, the reverend Mr. Hanbury is engaged in planting, and propagating trees, for the benefit of posterity; a plan that will not only beautify the land, yield shade, shelter, fruit, fuel and timber to ages yet unborn; but likewise, immediately contribute to the maintenance of the poor, excite a spirit of industry and devotion, and afford a growing fund for the encouragement of merit, as well as for many other charitable uses.

There was once a restriction, (says Mr. Hanbury) which I believe still subsists, laid upon those, who had the grant of forests from the crown; that they should not cut down any parcel of trees without an order from the treasury: that indeed was right and proper; but could affect those only who had no interest at that board; they who had, could make such an order a mere matter of form. Ought it not to be an established law, that no tree should be cut down, without leaving another near it, or planting one at a proper distance? Ought not whole acres to be properly planted, and fenced off till they were out of the reach of cattle? The expence of that, when the workmen were upon the spot, would be so incon siderable, as scarce to deserve mentioning; and the future benefit

• nefit so immense, as to overbalance even the objections of avarice. Nor ought timber trees only to be thus carefully propagated, but those also which serve for fire-wood: the extravagant price which that goes at in many places, and which is still increasing, might be reduced by care; and unless care is taken in time, we shall shortly be left without a Christmas log. I might write a volume, were I to descend minutely into all the different trees and their uses, for ship-building, house-building, fire, &c. but shall only observe in general, that our most fruitful places least abound in wood, though they in particular stand most in need of it; and that our stock of timber throughout the nation is so reduced, that, unless some speedy remedies are applied, the ruin will fall upon us when we shall not have time to prevent it. Planting therefore must be encouraged; which will relieve us from our present ills, and posterity will be bound to bless us for our prudential care of them: How this is to be done, I shall shew at the latter end of this pamphlet.'

Our author is an enthusiast on this subject: but his enthusiasm is unattended with folly or extravagance. It is the ebullition of a mind overflowing with gratitude to God, and benevolence towards his fellow creatures: it is the enthusiasm of a warm sensible, honest, English heart. In order to convince the world that there is nothing impracticable in his scheme, he has already put the most difficult part of it in execution. He has raised in Leicestershire a nursery of several hundred thousands of trees and plants, including forest trees, American plants, flowering shrubs, green-house plants, perennial flowers, articles for the kitchen garden, and fruit trees in great variety. Twenty-four gentlemen of wealth and honour, have accepted of the trust and disposal of the money arising from the sale of these trees, which will be fit for transplantation in September, 1760, and the greatest part of the money thus raised, will be converted to charitable uses.—We heartily wish that those gentlemen may meet with the encouragement due to their virtuous intention, and that Mr. Hanbury may live to reap the happy fruits of his patriarchal labour.

FOREIGN ARTICLES.

ART. XI. *Projet d'un Ordre Francois en Tactiq; continued**.

Chap. 4. Art. 7.

HOWEVER useless or mischievous the pike may be in distant fight, the *pleisons* ought to have them, because they can almost always find means to charge the enemy, and consequently make them useful: But what mischief do pikes produce when they can't be us'd? As many as there are of them, just so many men are deprived of fusils. An army of 60000 infantry, with one sixth of pikes, will have no more fire than another of 50000 which has none, and consequently be inferior for a combat of this kind, to an army of equal number. This is vastly fine! But this army of 60000 infantry, in the common system has at least 20000 cavalry. Now as our infantry armed with pikes and drawn up in *pleisons* will scarce have any fear of horse, it will not be of importance to equal the enemy in cavalry, and we shall have no greater number than is absolutely necessary; that is, we shall reduce the number at least one half; then, having more infantry, we shall have as many fusils as the enemy. Nay, we might have as many, were the infantry only equal. For in this army, which is averse to pikes, there is near one seventh of pontons or halberds; so that whilst they reproach us with rendering a part of the infantry of no use in firing, they forget they are *almost* in the same state at this time, and one might leave out the *almost* if it should be deemed proper to place the officers in the ranks of the *pleison*. However, this is the whole of that diminution of fire, about which there is so much ado. Would not one imagine, on seeing the fusils of two armies number'd thus, in order to find which will be victorious, that a whole army fires at the same time? In general, armies are formed in two lines, with a reserve; at most, then, 'tis only half an army that can fire. Consequently, tho' one army has only half its infantry arm'd with fusils, its fire may be made equal to that of another, either by being drawn up in one line eight deep, the four front ranks all fusiliers, or like that in combats in two lines four deep, but with all its fusiliers in the first. But it may be said, if our army takes either of these two methods, and is attacked, won't the pikes be useless? If it was possible to charge us, either method would be out of the question; the affair would be transacted very diffe-

* See our Review for April last,

recently,

rently. For when we take pikes, 'tis in order not to dispute with bullets, except only where to do so otherwise is impossible.

' Tho' it seems demonstrated, that the diminution of fire objected to the pike, is entirely chimerical, and is plain that an army in our system will have more fire arms than is common at this time in an army of the same force, (an advantage upon which we don't value ourselves extremely) let us suppose the diminution really such as is objected to us, and see what will thence follow. Let there be, between two such armies as we see at this day, a battle so long and bloody as to destroy 7000 men on each side, before the victory is decided. This is violent undoubtedly. The army which has no pikes, and fights one which has a seventh of them, will only lose 6000, and this difference of one thousand in the loss will be distributed among near 200 battalions. What is that for each? Will it be able easily to turn the scale? However, so long a battle with musketry only, will scarce be fought, unless both sides are very fond of it. All that the army, which has pikes, could not avoid, would be to fight thus for some moments in some part of the line; and one may guess, pretty nearly, how much they would save the enemy in this case. However small an advantage the pike may give in charging, it will always amply make amends for such a bagatelle.'

Chap. 4. Art. 8. Place of pikes. ' Whilst one third of pikes were yet left in battalions, they placed them in the center of the front. This the *maréchal de Puiseur* very justly blames; he prefers placing them in the center of the depth. But thus placed, a part of the length is lost, which, according to him, is the single merit of this weapon. Besides, this situation renders them less manageable, as being engaged between other ranks, they become immovable. It appears more natural to place them in the front ranks. *Folard* makes this use of them, placing a pikeman and fusilier alternately. Upon which it may not be improper to remark, that *maréchal Puiseur* himself acknowledges, that had they been formerly so placed, the battalion had been with difficulty broke. When therefore the same writer pretends, that the pike adds nothing to the force of infantry; and that if battalions have for these 50 years been broke by cavalry, they would have been so had pikes been continued; this ought only to be understood of pikes improperly placed.

‘ I am unwilling to decide whether we should place pikes with fusils, in the first ranks of the *pflesion*, and first files of the flanks, as *Folard* has done; or whether it would be better, since the pike is preferable for the charge, and we no longer fear its fort being possessed, to put no fusiliers there at all. I believe I should very willingly adopt the last measure, if it did not multiply the number of pikes a little too much.’

‘ Which ever way they be placed, it will constantly be objected, that a corps surrounded with pikes can no longer fire, the musketry in the center being entirely masked by them. This is not the most proper place of answering the objection. I shall therefore only say, that when the *pflesion* is formed, it is for marching to the enemy, and when we march to the enemy, we ought not to fire at all. I know well enough this principle is not generally true with battalions. Their line in marching is obliged to make frequent halts; and whilst a battalion, which is in order, waits till others are dressed, or being too advanced, waits till others have proceeded equally forward, it cannot, as the *marquis de Santa Cruz* observes, employ this time of inaction better than in giving fire. But the *pflesion* being never so circumstanced, will have no moments lost. It would be great folly to stop them in order to fire: this would expose them longer to that of the enemy, weaken or extinguish the soldiers ardour, and lessen the terror of the enemy, who cannot but be astonished at their charge, when the reins are given to their impetuosity. If there are circumstances in which the *pflesion*, when formed, ought to fire, we shall hereafter see, that the pike only makes their fire then more dreadful.’

’Tis not without regret we forbear giving our readers some farther extracts of this entertaining, and if we are not mistaken, very useful work, altho’, perhaps, more than enough has been already given to excite their curiosity.

Since we first mentioned it, we have heard it conjectur’d to be wrote by the late *count de Gisors*, and we will not suppress the conjecture, whatever contempt of the writer’s youth, and supposed inexperience, it may excite in the military *venerables*. The Reviewers have the utmost veneration for an enlighten’d and improv’d old age; but they apprehend the public have been too often dup’d by supposing too easily, that old age, which gives opportunity of improvement, gives also the inclination and capacity to improve, when too often, alas! it only gives strength to conceit and obstinacy to error. They are afraid

many

many a sensible and diffident youth has been discouraged in his pursuit of science, by seeing such universal stress laid on *experience*, as induces him to despair of making any tolerable proficiency 'till his head is whiten'd, and his teeth shed from their sockets. *Experience* they conceive is the result of observations and experiments accurately made and accurately compar'd; that supposing experiments less dangerous in war than medicine, any tolerable number of these in either science, cannot be made by any single person in a life of the longest date; consequently that some learning and diligent reading of the observations of others, are not less essential to the acquisition of that knowledge which is acquired in a general. They should rejoice at being convicted of their error by the knowledge of five persons, either in this or the other profession, who can each justly boast of a single discovery, for which each is indebted solely to his own experiments.

The present war has not been very favourable to age and experience. Our military students, whether of the militia or standing troops, must certainly receive some satisfaction on seeing the capture of Louisburgh, and every other success on land, due to the conduct of our youngest generals, whose very application to their profession has, 'till very lately, been the subject of ridicule *.

In truth, an expertness in the manual exercise of a musket, is to be gained by use, as well as that of an hammer or an hatchet; but to expect the same means only should produce a general, is as absurd as to expect a *Palladio* among the brick-layer's slaves, or a *Newton* among the city watchmen.

ART. XII. Rome, Sept. 23, 1758.

To Mr. Robert Milne of Edinburgh, on his obtaining the first prize in the first class of architecture, from the academy of St. Luke at Rome, the 18th Instant. By his friend G. W.

Accept, dear *Mylne*, nor like a critic view
The verse to merit, and to friendship due;
For were I equal to the pleasing theme,
Through distant realms the muse should wing your fame;
Nay the whole world your praises should resound
Loud as Rome's capitol, where you was crown'd:

* See our Review for October, 1757.

There

There nations saw your drawings with amaze,
 † And jarring tongues united in your praise :
 ¶ Contending artists own'd those praises true,
 And were content to be surpass'd by you.

On the smooth sheet I see with wond'ring eyes
 The shad'wy fabric in proportion rise ;
 See the ambitious columns soar on high,
 And the bold arches from those columns fly ;
 View all the modest ornaments around ;
 View the high pile with breathing sculpture crown'd ;
 Admire how the proportion'd parts combine,
 To raise the beauty of the whole design ;
 And how the whole, by your unbounded art,
 Reflects a lustre on each single part.
 Such was the taste of ancient Greece and Rome ;
 Such will be Britain's, when she calls you home.

And lo ! Britannia stretches forth her hand,
 Recals her son to grace his native land ;
 To free her people from that trifling taste,
 By which the nation long has been disgrac'd ;
 That trifling taste, fit only to engage
 The dullest mortal of the darkest age.
 To drive the Gothic genius from her shore,
 And modest nature to her realms restore ;
 Shew the Chinese in its true monstrous shape,
 As like to beauty as to man an ape.

Such, *Mylne*, must be your task, before you can
 E'er hope to build upon a better plan.
 To cure the nation's taste be first your care ;
 Then Britain will for long-lost arts declare,
 Will raise the structures by your hand design'd,
 Will rival Rome—leave Rome, perhaps, behind ;
 Will do you justice, and enrol your name
 First in the book of everliving fame.

† People of all nations were present at the assembly held at the Capitol ; and all, in their different languages, publicly declared their approbation, or rather admiration of Mr. *Mylne's* drawings.

¶ It is remarkable that, when Mr. *Mylne* received the reward of his merits, the person who got the second prize was the first to own the equity of the decision, and to congratulate Mr. *Mylne* on the justice that was done him. It is also remarkable, that the predecessors of this gentleman have been king's-master-masons to the kings of Scotland, by patent, for 500 years.

Monthly CATALOGUE.

Art. 13. *A Discourse on the Study of the Law; being an introductory Lecture, read in the public Schools, October 25, 1758.* By William Blackstone, Esq; D. C. L. Barrister at Law, and Vinerian Professor of the Laws of England in the University of Oxford. Quarto.

THIS sensible, spirited, and manly exhortation to the study of the law equally reflects honour on its author, and on the learned convocation by whom he is appointed public professor. The title sufficiently points out the nature of the discourse; which it would be an injury to Dr. Blackstone to retail by extracts; every part of it meriting the attention of our young nobility, gentry, and indeed, of every man possessing a foot of property in the kingdom. As the reader may possibly not be acquainted with this new *Foundation*, the following extract from the postscript will not be disagreeable to him.

“ Charles Viner, Esq; by his last will and testament, bearing date
 “ 29 December 1755, devised (*inter alia*) to the chancellor, masters,
 “ and scholars of the university of Oxford, whom he also appointed
 “ his executors, all the printed copies of his *Abridgment* and the
 “ residue of his real and personal estate not otherwise disposed of
 “ by his will, “ to be applied, by and with the approbation of a
 “ majority of the members there in convocation to be assem-
 “ bled for that purpose, (on public notice given) for the nomi-
 “ nating, appointing and establishing a professorship of the
 “ common law in the said university; and to put it upon a pro-
 “ per foot, that young gentlemen who shall be students there,
 “ and shall intend to apply themselves to the study of the com-
 “ mon laws of England, may be instructed and enabled to pur-
 “ sue their studies to their best advantage afterwards when they
 “ shall attend the courts at Westminster; and not to trifle away
 “ their time there in hearing what they understand nothing of,
 “ and thereupon perhaps divert their thoughts from the law to
 “ their pleasures: that a certain, annual, handsome allowance
 “ be fixed upon to be made to such professor and his successors,
 “ to be chosen from time to time by the said university in con-
 “ vocation assembled;” “ and then directed that a competent
 “ fund be raised from the surplus to continue his *Abridgment* at
 “ proper intervals. He also willed and desired, “ that such pro-
 “ fessor so to be elected should be at least a master of arts or
 “ a batchelor of the civil law in the said university, and likewise
 “ a barrister at the common law; and should read a solemn lec-
 “ ture

ture and lectures when and so often as such convocation should think proper and direct, so as such time of reading shall not interfere or be within the time of the law terms." And his will farther was, " that after an ample provision, according to the judgment and approbation of the said convocation, shall be made and secured for such professor as aforesaid, the remaining part of the monies to arise from the sale of the residue of his said Abridgment, &c. shall be disposed of, by and with the direction and approbation of such convocation assembled or to be assembled as aforesaid, for the constituting, establishing, and endowing one or more fellowship or fellowships, and scholarship or scholarships, in any college or hall in the said university as to such convocation shall be thought most proper for students of the common law; such fellow or fellows to be master or masters of arts, or bachelor or bachelors of civil law, and such scholar or scholars to be of two years standing at least at the time of election, and that one at least of such fellows should be proposed as a tutor to such students in the said university as shall be intended for such study; and that as often as a fellow or fellows die, or such fellowship or fellowships shall otherwise become vacant, the said scholar or scholars may from time to time succeed to such fellowship or fellowships, if approved of by the said convocation; otherwise some other to be chosen or nominated by them, whom they shall think more proper. And in case such professorship as is before-mentioned shall at any time or times become vacant, his will was that such convocation shall from time to time nominate and appoint a proper successor or successors; but in such case he would recommend it to them to appoint such fellow, or one of such fellows as aforesaid, in case he or either of them shall be really deserving to succeed to such vacancy."

Mr. Viner's estate and effects were found to consist, on the 27th of January 1758, of upwards of 8000*l.* in money; of a freehold estate of 9*l. per annum* in possession; of a certain reversion (after one very antient life) of a copyhold estate of 30*l. per annum*; of a reversion (depending on a contingency) of another freehold estate of 51*l. per annum*; and of a number of books, then unsold, which on a moderate calculation may produce about 3000*l.* but, if all sold at their present prices, will amount to 500*l.* more.

In the execution of this trust the university has ordained and decreed in substance as follows;

1. That the accounts of this benefaction be separately kept,
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‘ and annually audited by the delegates of accounts and professor,
‘ and afterwards reported to convocation.

‘ 2. That a professorship of the laws of England be immediately established, with a salary of 200*l. per annum**; the professor to be elected by convocation, and to be at the time of his election at least a master of arts or bachelor of civil law in the university of Oxford, of ten years standing from his matriculation; and also a barrister at law of four years standing at the bar.

‘ 3. That such professor (by himself, or by deputy to be previously approved by convocation) shall read one solemn public lecture on the laws of England and in the English language, in every academical term, at certain stated times previous to the commencement of the common law term; or forfeit 20*l.* for every omission to Mr. Viner’s general fund: and also (by himself, or by deputy to be approved, if occasional, by the vice-chancellor and proctors; or, if permanent, both the cause and the deputy to be annually approved by convocation) shall yearly read one complete course of lectures on the laws of England and in the English language; consisting of sixty lectures at the least, to be read during the university term time, with such proper intervals that not more than four lectures may fall within any single week. That the professor shall give a month’s notice of the time when the course is to begin, and shall read gratis to the scholars of Mr. Viner’s foundation, but may demand of other auditors such gratuity as shall be settled from time to time by decree of convocation: (which gratuity is at present settled to be four guineas for the first course, and two for the second; but nothing for any future attendance) and that for every of the said sixty lectures omitted, the professor, on complaint made to the vice-chancellor within the year, shall forfeit 40*s.* to Mr. Viner’s general fund; the proof of having performed his duty to lie upon the said professor.

‘ 5. That out of the residue of the said effects such a number of fellowships with a stipend of 50*l. per annum* and scholarships with a stipend of 30*l.* be established, as the convocation shall from time to time ordain, according to the state of Mr. Viner’s

* It is recommended to the professor by the house of convocation to pay Mr. Viner’s widow an annuity of 50*l. per annum* during her natural life; at the expiration of which the copyhold estate abovementioned will also fall in, towards completing the farther purposes of this benefaction.

‘ revenues;

‘ revenues ; and that at present two scholarships be established, and one fellowship next afterwards, as soon as the revenues will permit.’

We cannot but congratulate that learned seminary on this valuable addition to their wise institutions ; at the same time expressing our wishes, that we soon may see the study of physic established upon a footing no less promising. The difficulties attending this branch of science, we have heard lamented by many of the members of that society. Perhaps the sums unexpended of Dr. Ratcliff’s princely donation, cannot be employed more to the credit of his memory, or advantage of the public, than in erecting an hospital.—A work no less pious in its nature, than useful to the county, city, and university of Oxford. But this is a point to be determined by the honourable trustees, if not by a higher authority.

Art. 14. *A plain Account of the Venereal Disease ; with the most successful Method of Cure in its several Stages : by which the Patient may know certainly, whether he has this Disease or not ; and in what State or Degree. With the various Forms in which an old Taint will shew itself and the Diseases it will bring on, or imitate.*
Jackson. Pr. 1s. 6d.

Some books have been said to smell strong of the lamp : this favours strongly of the quackish apothecary who distributes printed slips of brown paper, at the corners of streets, warning passengers to avoid ignorant empiricks, and promising a safe, and speedy cure for the clap, without the expence of surgeons. It is indeed, whether we respect the author’s theory or his practice, a very superficial, gossiping piece of intelligence ; and we will venture to say, that whoever shall, on the strength of this gentleman’s recommendation, pretend to cure himself of a clap, by drinking an infusion of mallows, will, in the sequel, (unless he be blessed with a very happy constitution) be obliged to swallow the bitter draught of disappointment, and other disagreeable draughts, which he will probably wish were in the belly of his first adviser.

What precious stuff has this theorist wrote about the *local pox*, the spungy ends of the lymphatic vessels, and a man lying with an infected woman—*ex pede Herculem !* Is not this the great physician that cures the gout, with an infusion of burdock ? that removes impotence in man and woman ; and raises such a clutter about the root of the plant called Valerian ?—perhaps the most important piece of advice we meet with in this treatise, is that by

which a man is directed to give himself a glyster of a decoction of mallows with brown sugar and falled oil, to be thrown up just warm. ‘ The pewterers (says he) sell a large sort of syringe for this purpose, and a man may give it to himself without pain or trouble. The French have found this ; and they use it on all occasions, even the ladies for a complexion. The effect is very beneficial in the present instance : nothing cools the body so well ; and it produces the effect of a purge without irritation.’ The reader will perceive that it is the syringe which a man may give to himself without pain or trouble : that it is the syringe, and nothing else, which the French have found, and use on all occasions—but it seems they likewise use the ladies for a complexion ; and the effect is very beneficial in the present instance : nothing cools the body so well, and it produces the effect of a purge without irritation. With what face can this author affirm, that the use of women mends the complexion, when it is notorious, that so many complexions are spoiled by this very practice ; and when he ought to know, from his own experience, and that of his nearest and dearest friends, that white wash and *rouge* are so much more easy and effectual ?

Our learned author, among other curious observations, declares, that when the gout appears in a regular fit, the pox has nothing to do with it ; but, we would ask whether he does not think the one often acts as auxiliary to the other ? it might be deemed impertinent to enquire whether this gentleman ever had the gout, and whether he thinks his gout was altogether free of the *old leaven* ? He may be ingenious enough to solve this doubt : but we know that was not the case with old Falstaff of facetious memory, who exclaimed,

‘ A pox o’ this gout ! or a gout of this pox ! for one or t’other plays the devil with my great toe.’

Among other symptoms of the pox, he reckons frequent fits of absolute stupidity—a very alarming observation to the writers of this age, the majority of whom are so subject to this kind of visitation. But, it seems, we have likewise reason to be afraid of the pox, when we hear *a hissing in our ears*. At that rate, the Lord have mercy on the poor adventurer, who mistaking his talents, and relinquishing his original profession, appears upon the stage in the character of a player, and is hissed for his presumption. Then it seems, is realized upon him, the curse of the audience, who cry out, ‘ Pox on the fellow for his impudence.’

Art. 15. *A Letter from the Hon. L——t G——l B——gh, to the Right Hon. W——m P——t, Esq; S——y of S——te, together with his M——'s Instructions for the late Expeditions on the Coast of France.*

G——l B——gh had great reason publickly to disown this pamphlet, which in our opinion, is a very lame apology: for the author has not so much as touched upon the points that ought to have been cleared up, namely, why our army marched to Matignon? Why the *generale* was beat when it decamped on the hearing of a superior army? Why it lingered six hours in a march of three miles, unencumbered with waggons or artillery? and why proper works were not made for covering the re-embarkation, according to the repeated advice of the principal engineer? We agree with the author, that the loss of seven or eight hundred men is a circumstance hardly worth mentioning in the course of a whole campaign, provided the loss was inevitable: but, surely we have reason to complain, if a thousand of our choice troops were unnecessarily sacrificed.

Art. 16. *An Examination of a Letter published under the Name of L——t G——l B——gh, and addressed to the R——t Hon. W——m P——t, Esq; 8-vo. Pr. 1s. 6d. Hooper.*

This pamphlet may pass for a special review of the one immediately preceding. There is in it an attempt to put the reader in a way to have a tolerable guess from what quarter the pamphlet disowned by the general came, which the writer looks upon to be of great importance, considering the strange circumstance of such a publication. But he rather says who the publisher cannot be, than affirmatively fastens it upon any one. He takes care to separate what he apprehends to be the g——l's genuine production from what he conceives to be the editor's own foisting in. His severity however against the imposition, has perhaps carried him undue lengths against the hon. person to whom that letter is addressed, and we hope that future events will falsify those reflections he has allowed himself against certain public measures, and, in consequence, against the honourable person he would insinuate to be the patron or promoter of them.

Art. 17. *An Appeal to common Sense; or, striking Remarks on the Conduct of L——t G——l B——gh, and C——re Lord H——e, in the late Expedition to the Coast of France; wherein that unhappy*

py Affair is set in a more obvious light than it has hitherto been. By an old experienced Officer. 8vo. Pr. 1 s. Coote.

The remarks of this veteran seem rather frivolous than striking: for he has not struck off any of the principal objections to G——l B——gh's conduct, except that of his unnecessary march to Matignon; and this he could not help stumbling over. Because the French have not withdrawn any troops from Germany, he concludes that our expeditions to the coast of France have failed in their chief aim, which was to make a diversion in favour of our allies in the empire. But, with all due deference to our politician, this inference is a little premature; he ought also to have proved, that our efforts on the coast of France did not hinder the French king from reinforcing his armies in Germany; and then he would have had a right to draw the foregoing conclusion.—He hints that it would avail more, if we had unfeignedly the interest of our German friends and allies at heart, to send directly to them powerful succours. That we have the interest of those friends unfeignedly at heart, we believe can hardly be doubted by any person of common sense, who reflects upon the subsidy we have granted to his Prussian majesty, and the great army we maintain in the empire, over and above the aforesaid diversion made by our naval armaments—If these are not *powerful succours*, we should be glad to know what our author means by the expression. But (says this experienced author) were we willing to distress the French effectually, we would strike at once some important blow in America for the preservation of our colonies.—Where has this dreamer slept, that he does not know, we at this day maintain above thirty thousand land forces, and a considerable fleet in North America; that these forces, far from rusting in idleness and inactivity, have already made a conquest of Cape Breton; and in another campaign may probably drive the French from Canada? But after all, perhaps we are, in taking the trouble to refute this veteran, hunting a shadow or an illusion trumped up *ad captandum Vulgus.*

Art. 18. *The Theatre of the present War in North America: With candid Reflections on the great Importance of the War in that Part of the World.* By A. Y * * * *, Esq; 8vo. Pr. 1 s. 6 d. Coote.

This short account of the French forts and settlements in America is compiled from different writers, such as Charlevoix, Poterie, Douglas, Keith, &c. and may yield some satisfaction to the noisy politicians who harrangue in coffee-houses on the present posture of our public affairs, while they neglect their own private concerns.

Art. 19. *A Journal containing every transaction of consequence of the guards, as well as of the rest of his majesty's troops in the late expeditions on the coast of France. From their parade in Hyde-Park, the 9th day of May, to their return to their respective quarters, the 20th of October last. Under the command of the late duke of Marlborough, and Lieut. Gen. Bligh, by land; And the right honourable lord viscount Howe, by sea. With the order of sailing of the whole fleet.* 8vo. Pr. 1s. Downing.

The title of the pamphlet largely explains the intention of it. The execution is such as might be expected from any private common man that keeps a journal of daily occurrences; and to those of that standard of taste and judgment, it may be as satisfactory as a better.

Art. 20. *An authentic Account of the Reduction of Louisbourg, in June and July 1758. By a Spectator.* 8vo. Pr. 1s. Owen.

This, though seemingly an accurate detail of our military operations before Louisbourg, is nevertheless dry and uninteresting, as being defective in the narration of particular incidents, which interest the reader's curiosity, and make an impression on his memory, by particularising the characters and exploits of individuals.—We likewise perceive the author is not free from a little low, national jealousy and prejudice, both in omission and commission, which it is not worth our while to explain. We learn from this journal that the French governor did not surrender, until his defences were ruined, and every thing prepared for an assault, which, in all human probability, would have proved fatal to him and his garrison. Instead of reviling him for his pusillanimity, therefore, we ought to approve of his perseverance and intrepidity, and blush while we remember the fulsome praises that have been bestowed upon some of our own commanders, who never exhibited half his vigilance or courage.

Art. 21. *Britons invited to rejoice, and to thank God, for national Blessings. A Sermon preached at Exeter, August the 27th, 1758. The Lord's-day after receiving the account of the taking of the islands of Cape-Breton and St. John.* By Mic. Towgood. 8vo. Noon.

We can assure thee, reader, that we have seen a worse discourse proceed from the pen of a right reverend than this of Mic. Towgood. But what chiefly characterizes our author is, a heart overflowing with gratitude for, perhaps, small blessings.

As

As we deem Mr. Towgood not unworthy of a cassock, we do accordingly decree, that his next *invitation* to a general rejoicing be dignified with the respectable title of *Reverend*, an attribute synonymous to learned, pious, charitable, &c. &c.

Art. 22. *The Capital. A satirical admonition. Addressed to every true lover of his country; but more particularly to the British clergy.* 8vo. Pr. 1s. Staples.

To *capital*, add *calf*; and let the author have his wish:

‘ From Whitehall e’en to Billingsgate,
‘ I fain would scour the way.’

Art. 23. *The Eulogy of Frederic, king of Prussia. Quarto. Pr. 6d.* Cooper.

This is an elegant compliment to the German Alexander, written with spirit, in imitation of the fourth ode of the fourth book of Horace, intituled *Drusus Laudes*.

Art. 24. *The Lawfulness of just Wars maintained: with the many and dreadful calamities attending them, represented in a sermon, preached at the meeting in Canterbury, on August 13, 1758.* By Paul Fourestier. 8vo. Pr. 6d. Buckland.

This orator seems deficient in none of the qualities of a preacher, besides sense and stile. As a specimen of both, take, reader, the following period, which we assert to be one of the most intelligible in the whole discourse. “ The first reflection
‘ which I shall make, is, *to know*, whether it may be lawfully
‘ made: the first fathers of the primitive church, and many
‘ others of later date, have absolutely condemned them all.’ ----
But we can proceed no farther.

†† We are obliged to our Correspondent of the 26th Oct. for pointing out a mistake which crept into our account (No. 32.) of Mr. Hamilton’s ingenious Treatise on Conic Sections. On a second perusal, the reader will easily perceive it to be an error of the press. Page 224. l. 15. for *possible* read *easy*; an alteration which will reconcile the last part of the period with the preceding words “ conveniently be deduced.” We must observe, that had the egregious critics of the *Monthly Review* candor equal even to their pittance of knowledge, they would have saved themselves the trouble of referring this typographical error to the *judgment of the Mathematician*.

We likewise beg Dr. Mac Kenzie’s excuse for having, in our account of his History of Health (No. 33.) overlooked the honourable mention he makes of Dr. Armstrong’s Poem. The oversight arose from our having read with less attention the Chapter on the *Schola Salernitana* than any other in his learned performance.